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ABSTRACT

The document contains reflections on the concept of lifelong education. Toward a Model of Lifelong Education (Malcolm S. Knowles) proposes a role competency model based on the assumption that the purpose of education is the development of competencies for performing various human roles. Lifelong Learning and Our Schools (Karl-Heinz Flechsig) suggests that instructional socialization is one of the major aspects of schooling that should be taken into account inorder to achieve the aspirations of lifelong education. The Bridge Between Schooling and Adult Education (Paul H. Sheats) emphasizes the interaction between schooling and adult education along the temporal and spatial dimensions. Another dimension, the depth dimension, is discussed in The Inner Continuum (J. R. Kidd). Lifelong Education and Creativity (Michael Bogdan) views the creative aspect of education as the dialectic ability to surpass oneself. The historical and social contexts of lifelong education are discussed in Lifelong Integrated Education (Michiya Shimbori). On Learning Strategies for Lifelong Education (R. H. Dave) discusses styles for accomplishing the goals of lifelong education. R. H. Dave's list of concept characteristics of lifelong education with their implications for school curriculum and a 62-item annotated bibliography are included. (Author/EC)

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REFLECTIONS ON LIFELONG EDUCATION AND THE SCHOOL

Edited by R. H. DAVE

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REFLECTIONS ON LIFELONG EDUCATION AND THE SCHOOL

Brief papers and notes containing some thoughts on the theory and application of lifelong education as seen in the context of school curriculum, adult education and similar areas

Edited by R. H. Dave

1975
UNESCO INSTITUTE FOR EDUCATION
HAMBURG

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1. **Lifelong Education and School Curriculum** by R. H. Dave
(also available in French)

2. **Lifelong Education and the School: Abstracts and Bibliography**
L'Education permanente et l'ecole: Extraits et bibliographie
prepared by R. H. Dave and N. Stiemerling

3. **Reflections on Lifelong Education and the School**
edited by R. H. Dave

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FOREWORD

The comprenensive nature of education understood as a lifelong process, the abundance and variety of its aspects and the complexity and richness of its practical implications will not be exhausted either theoretically or practically by the work of one individual, one team or even one institution. On the conceptual as well as on the operational level, substantial efforts have already been made in many countries over the years, perhaps using different terminology, not always on a national scale and sometimes in isolation, aiming at the clarification, systematisation and operationalisation of what is now called lifelong education.

Aware of its limitations and conscious of the benefits to be obtained from the involvement of as large a number of professionals as possible, the Unesco Institute for Education, now concentrating its research in this area, deliberately seeks professional contributions from a large number of scholars. The nature of their contributions varies according to the aims of individual projects. Sometimes they are vigorously systematic, as in the Development of the Interdisciplinary Foundations of Lifelong Education. Sometimes they are of an experimental nature, as is the case in the ongoing developmental projects. Often they are of a descriptive and evaluative nature, as in the ongoing analysis of several national or local experiences. Meetings of specialists working within different national contexts are also held from time to time to stimulate thought by the exchange of ideas and experiences.

The papers included in this document were submitted by a small group of professionals from different countries, invited to one of these meetings to discuss a few of the most striking aspects of the idea of lifelong education.

They were prepared as introductory notes, to be complemented by oral exposition and followed by group discussion. Each of them draws attention to a few facets of education conceived of as a lifelong process, as influenced by the varying national conditions and the author's own professional specialisation.

In making these short papers available, the UIE would like to share their stimulative value with the largest possible audience.

M. Dino C a r e l l i
Director

About the Monograph: Some Highlights

Presented in this monograph are selected notes and papers on the concept of lifelong education and its impact on the school and allied aspects. These brief papers were prepared by members of a consultative group that helped the UIE in the exploratory studies by clarifying various aspects of this important field.

The first monograph presented a set of characteristics of lifelong education; implications for curriculum components, teacher preparation and structure; and proposals for theoretical and operational research in this field. Selected extracts of the characteristics and curricular implications that were discussed with the members of the consultative group and which have an intimate relationship with several papers are given in the appendices of the present monograph for reference. The second monograph contained certain outcomes of a literature study and presented twenty abstracts of selected publications on lifelong education. In addition, it included an extensive bibliography of relevant literature.

The present monograph, the third in the series, contains some reflections of scholars concerned with lifelong education, school curriculum, adult education and similar fields. The writers have prepared brief papers on one or more key elements elucidating the theory and application of lifelong education. They have also indicated areas for research and development. Some highlights of these papers are summarized below.

When proposing a model of lifelong education, Malcolm Knowles observes that it has become necessary to redefine education as a process of continuing inquiry throughout life since the time-span of major cultural change has become shorter than the life-span of the individual. For lifelong education to be successful, new models of education must be developed. He proposes a *role competency model* which is based on the assumption that the purpose of education is the develop-

ment of competencies for performing the various roles required in human life. Other major assumptions are related to the skills of learning to learn, and the organisation of *learning spirals*. Knowles has suggested a tentative *taxonomic classification of roles* such as those of a learner, friend, family member, worker and leisure-time user, and has worked out corresponding competencies as examples. Some competencies cut across two or more roles whereas others are pretty unique to specific roles. He has also briefly indicated the nature and structure of learning spirals, connecting them with various life roles and competencies. These ideas are indeed interesting, concrete and action-oriented, and Knowles invites scholars to develop the proposed model further in order to move from the present educational scene towards the realisation of the goals of lifelong education.

In the paper on "Lifelong Learning and Our Schools", Karl-Heinz Flechsig has touched upon three useful and inter-connected aspects, namely, meaning and context of lifelong education, identification of life contexts for organising learning processes, and the consequences for schools. He interprets lifelong education as purposive learning organised in life situations, special institutions or contexts of social action. It has been proposed that the goals of lifelong learning can be realized by developing and organising learning processes within the *eight categories of contexts of social action and communication*. According to Flechsig, *instructional socialisation* is one of the three major aspects of schooling that should be taken into account for realizing the aspirations of lifelong education. Instructional socialisation is concerned with learning the learner's role through social experience and culturally mediated activities rather than through formal teaching. A table presenting a matrix of life contexts and aspects of schooling provides a number of thought-provoking examples for further study and application.

One of the important issues to be examined as a part of lifelong education is the interaction between schooling and adult education along the temporal and spatial dimensions. Paul Sheats emphasizes the need for this and argues that the formal system of schooling represents only a core of the total educational establishment. If one considers the total learning force in any nation, the number participating in non-school institutions may approximate those in the core. To build a *two-way bridge* between the school and adult education is however not easy because of the existence of several *minus*

elements along with the *plus* ones. Domination of the "ladder concept" of learning at the neglect of the spatial or horizontal dimension, teacher apathy and institutional arthritis are some of the inhibiting factors in the process of effective integration. As regards teachers, research evidence reveals that their experiences and *aspirations concerning social participation* are limited in several ways. This problem assumes greater importance in the context of lifelong education, and needs to be satisfactorily resolved.

While Flechsig and Sheats emphasize the vertical and horizontal dimensions, J. Roby Kidd points out the significance of the *depth dimension* and argues that in respect of lifelong education there are three dimensions or continua and not two. In addition to the continua of time and space, there is an *inner continuum* stretching from man's immediate and simple needs to the most sublime search for truth in all its essences and hues. And therefore, as the stage of vigorous scrutiny and testing of different aspects of lifelong education proceeds, the full measure of man and his quality, not merely his outline or shadow, must be discerned and weighed. Central to the depth dimension are the concepts of *self-directed learning*, *motivation* and *learning skills* which call for reflection and research.

Michael Bogdan follows on Kidd's idea of inner continuum, stating that lifelong education must not only be spread out in space and time throughout a person's life but must deeply embrace his whole personality. Lifelong education, which is still a concept-in-the-making, represents *the inner necessity of men to continually exceed themselves*. According to Bogdan, *creativity* is the dialectic ability to surpass oneself. At present the power of creation is within the reach of only a few people; the concept of lifelong education aims at *universalizing* it by consciously working towards the establishment of a *creative society*. Genuine lifelong education enables one to face an indefinite, open world in permanent motion and change which are undetermined in their future evolution. It further enables one to adopt varying social and cultural roles which may be significantly different from existing ones.

Michiya Shimbori traces the historical and social contexts of lifelong education which have also been briefly mentioned by Flechsig and Bogdan. The extensiveness as well as the rapidity of change in different sectors and units of society, inherent limitations of the formal system of education, and increasing opportunity for informal learning are among the major factors

that have created the need for lifelong education. Shimbori develops various concepts like lifelong *integrated* education and *life-integrating* education which should make people aware of the worth and ultimate aims of their lives. The school is likely to remain remote from real life since its content is mainly academic; therefore integration between school and out-of-school education is essential for accomplishing a higher and better *quality of life*. Shimbori observes that contemporary life is characterised by the *expansion of life space*, but life lived through knowledge or information expands at a much faster rate than experiential life. Lifelong education should therefore aim at the integration between the experiential and intellectual ways of life. For societies that are moving towards post-industrialism, several paradoxical situations are likely to arise which may create problems for the implementation of lifelong education. The three such examples cited by Shimbori, namely, *too many opportunities for learning* at the loss of their 'scarcity value', the problem of *the cultured masses* against *the uncultured elite*, and *abundance of short-lived knowledge* vis-à-vis that which can answer man's deepest needs, require serious consideration.

In order to accomplish the goals of lifelong education, the authors of these papers have suggested different learning styles and strategies. The last paper discusses briefly some of these strategies and enumerates a few implications. It deals with the concept of self-directed learning and distinguishes it from self-learning. In addition, the paper clarifies the concepts of inter-learning and educability. According to this paper, lifelong education is a process of *acquiring and enhancing enlightenment* in different domains of life through formal, non-formal and informal learning during the whole life-span. It thus becomes a continuous quest for a higher and better quality of life. *Self-directed learning* refers to the planning and management of learning by individuals (either individually or collectively) to accomplish their personal, social or vocational development by recognising specific learning needs from time to time and fulfilling them through suitable techniques, resources and learning opportunities. *Self-learning*, which is just one of the styles or techniques of learning, is a part of self-directed learning. *Inter-learning*, a style of group learning, assumes a special significance in an operational programme of lifelong education. It can either be formal or informal, and need not have the barriers of time, place, age

or content of learning. It operates in *home-based* and *community-based learning* besides in the usual school-based education. In a learning society, the individuals not only continue to learn but also assume the responsibility of sharing their knowledge and experience with others. Thus, the concept of *educability* goes beyond the classical dictum of "learning to learn" and includes learning to share, evaluate and improve. Enhancement of these four-fold skills is one of the important goals of lifelong education and should be sufficiently stressed during the formative stage of life.

The monograph concludes with an annotated bibliography. It has been compiled and classified by Ursula Giere and is supplementary to the one presented in *Monograph 2*. The annotations, prepared by Malini Stiemerling, indicate the main theme of each entry. It is hoped that the bibliography will prove helpful to individuals and institutions engaged in research, development, training and related activities concerning lifelong education.

R. H. D a v e

1. Toward a Model of Lifelong Education

MALCOLM S. KNOWLES
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Alfred North Whitehead presented the insight some two generations ago that the reversal of the relationship between two basic dynamics of civilisation in this century has required the redefinition of the purpose of education. Throughout history, until the first quarter of the 20th century, the time-span of major cultural change was greater than the life-span of an individual. Under this condition it was appropriate to define education as a process of transmittal of what is known, of transmitting the culture. It was also appropriate to define the role of the teacher as that of transmitter of information and to regard education as an agency for youth.

However, as Whitehead pointed out in an address at Harvard University in 1930, "We are living in the first period of human history for which this assumption is false. ... Today this time-span is considerably shorter than that of human life, and accordingly our training must prepare individuals to face a novelty of conditions."[1] In other words, as the time-span of major cultural change has become shorter than the life-span of the individual, it becomes necessary to redefine education as a process of continuing inquiry. The role of the teacher must shift from that of transmitter of information to facilitator of self-directed inquiry. Education must be regarded as a lifelong process, for knowledge gained at any point of time will become increasingly obsolete.

Two generations after this insight was presented, the schools around the world largely remain tied to the subject-matter transmittal framework of the medieval trivium and quadrivium (with some elaboration and the addition of vocational subjects). Accordingly, the educational establishment has come

under increasing criticism from such social analysts as Saul Alinsky, Philippe Aries, Jerome Bruner, Jerry Farber, Paolo Freire, Paul Goodman, John Holt, Torsten Husén, Sidney Jourard, Ivan Illich, René Maheu, Margaret Mead, Jean Piaget, Neil Postman, Everett Reimer, Carl Rogers, Charles Silberman, Harold Taylor, and Alvin Toffler. The heart of much of the criticism is that the schools are out of touch with the reality of both human nature and the nature of a changing world. And one of the crucial new realities is that education must be lifelong to avoid the catastrophe of human obsolescence.

Clearly, therefore, new models of education as a lifelong process must be developed. I present the skeleton of such a model below in the hope that others will join me in strengthening it and putting flesh on it. The model consists of several assumptions and elements.

Competency Development for Life Roles

The first assumption is that the purpose of education is the development of competencies for performing the various roles required in human life. The first element in a new model would, therefore, be a taxonomy of these roles and their required competencies. Here is the beginning of such a taxonomy:

Roles	Competencies
Learner	Reading, writing, computing, perceiving, conceptualising, evaluating, imagining, inquiring
Being a self (with unique self-identity)	Self-analysing, sensing, goal-building, objectivising, value-clarifying, expressing, spiritualising
Friend	Loving, empathising, listening, collaborating, sharing, helping, giving feedback, supporting
Citizen	Caring, participating, leading, decision-making, acting, "conscientising", discussing, having perspective (historical and cultural)
Family member	Maintaining health, planning, managing, helping, sharing, buying, saving, loving, taking responsibility

Roles	Competencies
Worker	Career planning, having technical skills, using supervision, supervising, getting along with people, cooperating, planning, delegating, managing
Leisure-time user	Knowing resources, appreciating the arts and humanities, performing, playing, relaxing, reflecting, planning, risking
Planner	Dreaming, need-assessing, priority-ordering, strategising, evaluating, scheduling, acting, persevering

Obviously this list is not exhaustive; it is intended merely to illustrate some kinds of potential candidates for a taxonomic system.

Development of Skills of Learning

The second assumption is that the primary purpose of schooling is to help children and youth learn the skills of learning. The ultimate behavioural objective of schooling would be: "The individual engages efficiently in collaborative self-directed inquiry in self-actualising directions". I believe that these skills of learning include at least the following:

1. The ability to develop and be in touch with curiosities. Perhaps another way of describing this skill would be "the ability to engage in divergent thinking".
2. The ability to formulate questions, based on one's curiosities, that are answerable through inquiry (in contrast to questions that are answerable by authority or faith). This skill is the beginning of the ability to engage in convergent thinking or inductive-deductive reasoning.
3. The ability to identify the data required to answer the various kinds of questions.
4. The ability to locate the most relevant and reliable sources of the required data (including experts, teachers, literature, colleagues, one's own experience, the various audio-visual media, and the community).

5. The ability to select and use the most efficient means for collecting the required data from the appropriate sources.
6. The ability to organise, analyse, and evaluate the data so as to get valid answers to questions.
7. The ability to generalise, apply, and communicate these answers, and to be open to criticism of them.

The Development of a Spiral of "Learning Projects"

The third assumption is that the curriculum of organised education will most effectively achieve the objective of schooling if it is structured according to a spiraling series of individual learning projects,[2] with the understanding that several individuals with similar learning needs might engage in a learning project collaboratively. Under this assumption I visualise that the school would be presented to learners as a "learning resource centre" and that teachers would be presented as "learning project consultants". In brief, the curricular process would work something like this:

Each individual's learning project spiral would proceed according to his maturational process.[3] Let me illustrate this point. One *learning project spiral* might be on "learning to learn". The first project might be "learning to ask questions about things I see". The second project might be "learning to get information about these questions from people around me". The third project would be "learning to use this information to answer the questions". The final project in this spiral would be "learning to tell others what my answers are and get their reactions". A second spiral might follow on "learning to ask questions about things that happen at home", with a similar series of projects. Subsequent spirals of learning projects would follow the learner's broadening and deepening pattern of experience in school, at home, in recreation, in organisations, in the community, and so forth.

At each developmental stage (to be determined by diagnostic procedures) the learning project consultant would expose the learner to appropriate role competency models. For example, for early learners these might include the beginning competencies of the roles of learner, friend, family member,

and leisure-time user. These roles might well be the focus for the next several years, with increasingly complex competencies being presented. In early adolescence the emphasis would gradually shift to the roles of unique self, citizen, and worker.

Following each exposure to a role competency model the learner would select a set of competencies for which learning projects would then be developed with the help of learning project consultants and other relevant resource specialists. Emphasis would be placed on the learner's making use of learning resources increasingly proactively and in widening circles out into the community.

At the completion of each learning project the consultant would engage with the learner in an analysis of the experience in a variety of dimensions, including cognitive gains, learning skill gains, affective gains (and losses), and diagnosis of further needs.

I visualise that the learner would be gradually weaned away from the perception that he is engaged in schooling, and that when he has acquired the skills of learning appropriate to his aspirations he will come to see himself as a self-directed learner, making use of the learning resources centre as a resource that is available to him on his terms for the rest of his life. There will be no such thing as adult education. There will only be lifelong education.

NOTES

[1] Alfred N. Whitehead, Introduction to *Business Adrift* by Wallace B. Donham. New York: McGraw-Hill, 1931, pp. viii-xix.

[2] For an elaboration on the concept of learning projects, see Allen Tough, *The Adult's Learning Projects*. Toronto: Ontario Institute for Studies in Education, 1971, pp. 6-15.

[3] For fuller treatment of my concept of "Dimensions of Maturation", see Malcolm S. Knowles, *The Modern Practice of Adult Education: Andragogy versus Pedagogy*. New York: Association Press, 1970, pp. 25-29.

2. Lifelong Learning and Our Schools

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Explication of the Concept

The concept "lifelong learning" (or, as some educationists prefer, "permanent education") seems to be unambiguous mainly because of its positive emotional value. This may be so because it signals individual attitudes more than institutional conditions. If, however, we try to interpret the meaning of this concept by referring to its historical context, we see that this unambiguous, positive value only holds when we use our own historical value system as a context of interpretation. The mere fact that "lifelong learning" means different things in developing and industrialised countries, may show this dependency on a given context. In addition, we should be aware that it has different meanings for liberals, Marxists, and conservatives. Yet, however great these differences in interpretation, it is only the marginal ideologies - such as short-lived nihilisms of different kinds - which are likely to question the basic positive value of permanent education and lifelong learning.

This generally accepted positive value of this term need not be an advantage. It might suggest a superficial commonality which, after the first step in the direction of deriving concrete action from it, reveals itself as a *fata morgana*.

Two forms of interpretation are predominant in the current discussion: lifelong education as instrumental to economic growth, and lifelong education as a means to improve the "quality of life". There are further differentiated positions between and within these two main aspects which I cannot discuss in detail here, e.g. "quality of individual life" or "quality of life in society", which

need not be identical. I take this polarity between "economic growth" and "quality of life" as a starting point in characterising my own position on or interpretation of lifelong education.

The following discussion will be guided by an understanding of the term lifelong education which stresses the "quality of life" aspect both in the individual and societal sense. This means that I consider lifelong learning to be of positive value only if it contributes to improving the quality of life of the large majority of people in a society. According to the cultural situation, this may mean food, housing, and clothing, participation, self-actualisation, and autonomy, or clean air, clean water and no disturbing noise - or any combination of these.

Lifelong learning has to be interpreted in a second way too. We have to decide whether we mean by this all learning in the Hilgard sense[1] (the "process by which an activity originates or is changed through reacting to an encountered situation, provided that the characteristics of the change in activity cannot be explained on the basis of native response tendencies, maturation, or temporary states of the organism, e.g. fatigue, drugs, etc.") or whether we mean formal education through schools, educational television, or training courses, i.e. within institutions established for educational purposes, which are maintained by specially trained personnel and which persist over a certain period of time.

My own feeling as to the "wider" or "narrower" interpretation of "lifelong education" is the following: We should neither include all learning occurring in the life of an individual because in this case we run the risk of minimising the specific political and humanistic impact of the term; nor should we limit our concept to learning in institutions which are specially established for educational purposes, because in this case we might miss the chance of enriching various institutions, whose primary function is not an educational one, with educational functions. I therefore propose to interpret the term for our purposes as: purposive learning which is organised in life-situations, special institutions, or contexts of social action (work, entertainment, self-government etc.).

Contexts of Adult Life where Learning Processes can be Organised

The above explication of our central term "lifelong learning" points to issues outlined in the last section of this paper. If we understand lifelong education as purposive learning organised in different contexts for the ultimate aim of improving the quality of life, then we can adopt the following strategy for deriving consequences for our schools:

a) identification of life contexts which are especially appropriate for organising learning processes of individuals concerned,
b) description of pre-requisites, attitudes, knowledge, abilities etc. which are required by individuals and groups if they are to organise learning processes in these contexts, and
c) definition of educational objectives, methods, environments, and organisation of schools if they are to communicate those skills and attitudes necessary for organising learning processes in situations of adult life.

Adopting this strategy, I want to start by identifying life contexts which seem to be specially appropriate for the organisation of learning processes. The following schedule which is more or less heuristic in character may help to systematise the search:

Contexts of social action

1. work
2. education (of others)
3. self-government and participation
4. satisfaction of individual needs (food, living conditions, physical and mental fitness)
5. entertainment.

Contexts of communication

6. mass media
7. institutions for normative orientation (political parties, churches, business organisations)
8. private and semi-public communication (parties, dialogues, "gossip").

By contexts of social action I mean any - culturally mediated - activity of individuals which is aimed at influencing the physical, symbolical or social environment. By contexts of communication I mean sources of verbal and non-verbal information from which individuals receive "news" and normative orientation. Some of these contexts seem to be more important than others as potential opportunities for organised learning. The above schedule, therefore, is a subjective one; it does not claim to be derived consistently from absolute or generally accepted standards. In using this schedule it has to be borne in mind that there are cultural differences which give different weights to these contexts. In some developing countries mass media may be of lesser importance, whereas in highly industrialised countries private communication may suffer. Nevertheless, the following considerations are generally applicable.

My proposal is that the idea of lifelong learning can be realised by purposively organising learning processes within the eight contexts mentioned above. Operationally this means that we should analyse and organise jobs not only according to criteria of optimal economic output but also according to their learning output. It can be easily understood that assembly-line jobs have a rather small output of that kind, and perhaps some innovations - e.g. those at the Volvo plant - aimed at allocating more complex activities to workers, in their jobs, form a start in this direction, or at least facilitate on-the-job learning. Moreover the re-definition of the "job" itself might help us to find more opportunities for organised learning: if the 10 square feet of space occupied by each worker is not regarded as the "job", but rather a larger unit, like a department of a company, then the field of activities is extended and so are the opportunities for learning. The same can be said of education, be it within the family or without. More opportunities for learning can be organised in the home besides baby care or assistance with homework. Parents who have tried to establish ways of cooperation in educating their children and who have consulted specialists in the different disciplines have already made a start in this direction.

One is tempted to build a catalogue of proposals and examples of how adults can organise learning processes in contexts of action and communication (for themselves or for others). This catalogue would be far from complete, however long it might be. Instead, I should like to come to my central point by asking what kind of schooling is to be created in order to educate individuals so

that they can contribute to the organising of such learning processes in their adult lives.

The Consequences for Our Schools

Again, I should like to start with a schedule of consequences that have to be considered in respect of three aspects of schooling: educational objectives, educational (teaching) methods including school organisation, and "instructional socialisation". By "instructional socialisation" I mean those learning processes which are mediated through the imitation of examples and the experience of model behaviour rather than through formal teaching (e.g. learning of sex roles and styles in fashion). Instructional socialisation is concerned with "learning the learner's role". Whether this role is limited to sitting down in a classroom and waiting for somebody to say what has to be learned or whether this role can be creatively re-interpreted and re-learned will be of relevance for the idea of lifelong education. Table 1 shows some contexts of adult life and aspects of schooling related to them. The examples which appear in the cells of the matrix should not be regarded as the only ones. Better examples could be found by longer reflection.

NOTE

[1] E. R. Hilgard and G. H. Bower, *Theories of Learning*. New York: Meredith, 1966.

TABLE 1: LIFE CONTEXTS AND ASPECTS OF SCHOOLING

Contexts of adult life \ Aspects of schooling	Educational objectives	Instructional method and school organisation	Instructional socialisation
1. Work	agriculture, industry administration, etc. as curriculum content	project method; integration of general and vocational education	"visible" cooperation of teachers (team teaching)
2. Education	education as curriculum content; ability to "teach" others	discussion of instructional objectives and methods between teachers, pupils, and parents	parents as school assistent
3. Self-government and participation	ability to perceive and express own interests and those of others in public bodies	curricular decision-making experienced as a public activity	"visible" participation of parents in school affairs
4. Individual need satisfaction	housing, food, health, sex as curriculum content; ways of quality control in purchasing	excursions, field study in deprived areas; adapting instructions to personality characteristics	expression of needs not suppressed but enhanced; purchasing decisions in school open to public
5. Entertainment	learning to take a role in play situations; development of games to prepare for practical work	strategic games, role-playing, simulation used as teaching method	attitude that games are not opposed to serious learning
6. Mass media	knowledge of function, technology and ideological background of various media	mass media as instructional aids	experience in handling mass media; participation in media selection strategies
7. Institutions for normative orientation	knowledge of institutional values and properties according to their self-interpretations	representatives of the institutions available as communication partners	"visibility" of the influences of these institutions on curricula and school life
8. Private and semi-public communication	sensitivity for verbal and non-verbal expressions and ability to communicate verbally and non-verbally	space, time, and opportunity for informal communication	taking pupils' gossip as seriously as adults'

3. The Bridge between Schooling and Adult Education

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The terms *éducation permanente* and *lifelong education* are roughly synonymous. Both involve "the rethinking and remodeling of *education as a whole*" (Deleon 1970, p.129). "Permanent education is not ... another new and modernized term for adult education ... nor does it start necessarily at a certain level, for example, after formal obligatory schooling!" (Deleon 1970, pp.129-130.) "Permanent education is something other than adult or continuing education. Its duration is lifelong: it means that education takes place anytime, anywhere, anyhow. Our aim is to build the learning society, or at least its equivalent ... for what we envision is Utopia." (Bercovitz 1970, pp.131-132.)

In my own words, then, lifelong education would include schooling in the primary and secondary grades, but formal schooling is only a segment of lifelong education or *éducation permanente*. The interpretation will require elucidation for some countries. For example, the term "lifelong education" may be interchangeable in the United States with the term "lifelong learning". The latter term, coined by a professor at the University of California in 1919, has been used quite generally to refer to adult and/or continuing education.

Similarly, the term "learning society" used by Bercovitz above, and its derivative concept "the educative community" have been used in the USA since 1959 to conceptualise the task of adult education. Some writers have proposed differentiated use of the terms "adult education" and "continuing education" with the former as the all-inclusive term and the latter as having reference only to those activities and participants where completion of formal school requirements is assumed. I personally find this approach both fractionating and non-productive.

Characteristics of Lifelong Education

In the light of the definitions proposed above, I see the need for examining the interaction (or lack of it) between the formal system of elementary and secondary schooling and adult or continuing education. It is important to emphasise that the formal system of schooling represents only the "core of the educational establishment" and that if one considers the total learning force in any nation (i.e. the total number of persons developing their capacities through systematic education), the number participating in peripheral institutions (non-school) may approximate those in the core. For example, one projection in the USA estimates that by 1976 there will be more adults engaged in vocational and adult education than children and youth attending the formal units in the traditional ladder system. (Moses 1970; Sheats and Sheats 1971, pp. 599-600.)

It may well be that our objectives can best be accomplished by working with elements in the "periphery" or parallel system along with the formal institutional "core". For example, the Summer 1972 issue of *Mass Media/Adult Education* carries a report (Gross, 1972) on the current activities of Paolo Freire in the Office of Education of the World Council of Churches.

> Inspired by Paolo Freire, this office has been holding consultations in different parts of the world, to help churches see education in a fresh way. Among the working hypotheses being promulgated are that:
>
> 1. alternatives to schooling can better provide for a nation's total educational needs;
> 2. educators must face up to their forced choice between indoctrinating and liberating their students;
> 3. educational policy decisions should be arrived at democratically rather than by centralised authority, and
> 4. opportunities for education must be made available on a genuinely equal basis.

To return to the central thread of these comments - the interaction between formal school and adult education - I may point out that we are not without some experience internationally in encouraging and promoting such interaction. The Committee on Adult Education of the World Confederation

of Organisation of the Teaching Profession, (a non-governmental organisation affiliated to UNESCO) was set up in 1959 and has held nine international meetings to date. Proceedings of most of these meetings have been published either by the headquarters office (WCOTP, 3-5 Chemin du Moulin, 1110 Morges, Vaud, Switzerland) or by cooperating national bodies.

My own experience with and membership on this Committee suggests the following plus and minus elements as regards the current status of this international effort to build two-way bridges between adult and formal school education:

Plus: (Examples only, not intended as an exhaustive list)

1. The growing number of members in teacher organisations who are themselves adult educators.

2. The first point carries the obvious additional point that the numbers of educational programmes for adults under school auspices is increasing.

3. There is some reason to believe that at least some of these programmes are community centred and at the same time sensitive to individual human needs. (However, schooling for everyone all the time is not what I understand the intent of lifelong education to be.)

4. There is a growing recognition among leaders of the formal establishment that adult education must be given higher priority in educational planning and financial provision.

Minus:

1. The traditional approach still dominates both the philosophy and practice of the establishment as a whole. Gould and Cross (1972) have recently stated:

Much of a non-traditional nature has already been done at the elementary and secondary levels, and much more deserves to be contemplated. The problems are different (from those in higher education) but nontheless important. They involve, above all, the development of student and teacher attitudes receptive to the unorthodox approaches encompassed in the non-traditional concept and the development of student and teacher abilities to cope with such approaches.

2. The educational system in most nations is still dominated by the "ladder concept" - the idea that learning occurs best when ordered into sequential rungs on a ladder which *prepares* the learner for life instead of being a part of it. As eminent a social anthropologist as Margaret Mead pointed out many years ago that this concept should be abandoned for a more realistic perception of learning on a horizontal axis - educational opportunities are part of a vast reservoir into which one may dip for whatever kind of leading experience is relevant to the individual's need at any time. It should be available at any level and for everyone. In this view the dialogic process is of central importance. Humanity, community, interdependence, and compassion characterise the learning process.

3. Proposals for curricular enrichment through more school-community interaction and wider teacher participation in community affairs have met with less than wide acclaim. In fact, such data as we have suggest that teacher apathy and institutional arthritis effectively block integration of schooling and community development.

One research study (Carson et al., 1967) throws some light on these questions, at least as they are now being answered in behavioural terms. I do not mean to suggest that the results are generalisable to other nations, but I do believe that the study should be replicated so that we may have more factual data on which to base our rhetoric. The data presented in this report provide strong evidence that experiences and aspirations concerning

social participation are quite limited for most teachers in three ways. First, they are limited in that teachers do not believe it is appropriate for them to participate widely in activities either in education or in other areas of community life. Second, they have not participated extensively in these activities. Third, teachers do not aspire toward a powerful role in decision-making in most educational questions, or, for that matter, in other spheres of community life. Their reports on personal experiences as decision-makers are consistent with their low aspirations, for their role in decision-making is quite limited in matters that extend beyond the borders of the individual classroom.

4. It is important, of course, to remind ourselves that there are "good ideas and bad ideas" (depending on the observer's value system) at both ends of the schooling - continuing education continuum. In fact, Houle (1972) finds "a marked parallelism between those (processes and forms of education) intended for adults and those intended for young people". He prefers to view education as a single fundamental human process and rejects the concept of andragogy as a separate science. This view runs counter to the position taken by other writers and adult education practitioners in many countries who have emphasised the differentiating characteristics of adult and child learning. (See for example, Knowles, 1970; Leagans, 1972.)

Again, to express a personal view, the case for identifying the differentiating characteristics of adult and child learning seems to me to be overwhelming. Overall and in its most innovative aspects adult education is less rigid, less laden with the barnacles of obsolete practices, more individualised, more responsive to the client's needs, and with closer ties to its community than elementary and secondary education. There is, then, an important if only potential gain to be derived from the studies on lifelong education being conducted by the Unesco Institute. Because of the diversity of philosophical views and methodological practices in both formal schools and adult education, the task of reaching agreement on different elements of the concept or on a strategy of

influencing change is not an easy one. It may well be that success will attend our efforts as we place our findings within the context of a set of human and social values.

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4. The Inner Continuum: Some Notes on the Application of a "Third Dimension" to Reflection and Research about Lifelong Education

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India's famous woman poet, Sarojini Naidu, has written:

> Our knowledge should be as deep as the ocean,
> Our angle of vision as wide as the horizon and
> Our ideals as high as the heavens.

In respect of lifelong education there are *three* dimensions of continua, not two.

There is a perpendicular dimension of learning continuing through the entire life-span and consonant with all the divisions of education, as well as the years spent outside formal education. There is a horizontal dimension of learning penetrating across and into every form of intellectual and spiritual activity known to man. There is also a *depth dimension* of learning responding to immediate and simple needs on, up, and in to the most agonising or the most sublime search for truth in all its essences and hues.

Unfortunately, most definitions of lifelong education have concentrated on two dimensions only - on the time continuum, and on intellectual breadth or space. A result of the neglect of the third dimension has been studies that here and there touched the surface but did not explore the depths.

I believe that it is necessary to pass beyond rhetoric about *lifelong education* and begin to identify practical questions for reflection and study. But, as the stage of rigorous scrutiny and testing proceeds, the full measure of man and his quality, not merely his outline or shadow, must be discerned and weighed.

Significance of the Depth Dimension

The *depth dimension* adds not just in linear or arithmetic ratio, but in geometric ratio. It adds not frills but essentials - quality of learning, motivation, competence. If one is assessing the learning of a moment or an episode in time, it may be sufficient to assess facts memorised or skills acquired. But when assessing the learning of a life-time, it will be in terms of character. For this purpose the very questions of assessment are of a different and more inclusive order.

A Corollary of Lifelong Education is Self-directed Learning

With the employment of the depth dimension, there comes into play a concept of learning that is the true other face of lifelong education - the concept of *self-directed learning*.

In these notes it is impossible even to sketch the history and evolution of the concept of self-directed learning. But it is a notion central, supportive and complementary to lifelong learning. It may be sufficient at the moment simply to report on some recent findings by Professor Tough and his associates at the Ontario Institute for Studies in Education.[1] The research carried out thus far, incomplete though it is, seems to justify the following hypotheses:

1. Many people, for many purposes, carry out substantial programmes of self-directed education and training.
2. This activity is found among people in all social classes and is probably found in all cultures.
3. The capacity for self-directed learning can be developed and can be taught.
4. It seems probable that this capacity can be developed in children at an early age and could be fostered in the elementary school and in many other activities for children as well as for youth and adults.
5. The capacity might become a central objective in organised out-of-school activities, functional library programmes and similar programmes.

6. The cost-benefit ratio of studies designed to improve or enhance self-directed learning may be extremely favourable.

This concept, which speaks to people at all stages of living and learning, not just in later years, goes far beyond mere time or breadth of content.

Two Assertions about Lifelong Education

In much of the writing about lifelong education can be found the assertion that the task of the school, particularly the elementary and secondary school, is not so much to provide a foundation of knowledge or preparation for higher education, but an *attitude* to continuous learning and the *competence* and *skills* to learn well. These seem acceptable conclusions, although one would hope that there was some attempt to begin this task during the home and pre-school experiences. But what still seems lacking is an operational definition of what is meant by attitude and what is meant by learning readiness or competence.

With regard to either attitude or learning competence, the dimension of depth is crucial. It is along this continuum that one can ask practical operational questions - what, how, when, how much, to what end?

A Central Question - Motivation

The most critical questions of education that relate to the utilisation of man's own energies and directions can no longer be neglected. In his voyage through life, does he move towards self-management and self-mastery or does he everlastingly attempt to "escape from freedom", to use Fromm's words? Along the continuum of the depth dimension one can explore many pertinent theories or guesses about motivation, for example McClelland's views on self-confidence and fulfilment, Maslow's hierarchy of needs, and Herzberg's differentiation between mental hygiene and "true motivation". These and other representations or speculations about motivation can be tested along the depth dimension, as well as on a time base.

A Perspective for Assessing and Applying Developments in Learning Theory and Practice

Much of the earlier work in learning theory was on the horizontal dimension and was about "transfer of training", about shifts from one kind of learning to another. In the 1940s and 1950s there have been significant contributions about learning over the entire life-span, from such persons as Robert Havighurst, and many more. But the most important work in the last decade, is along the *depth dimension*. Some current work will serve as examples:

- Suggestion and suggestion therapy, utilised for "motivating" the "under-educated" in Bulgaria and other countries - and other work on motivation.
- Developments in cognitive learning, Bruner, Ausubel, Piaget, etc.
- "Learning how to Learn", work by Harlow, Gagnè, Fergusson, etc.
- Communication theory - from many sources
- Concept formation and impact - from many sources
- Studies of brain centres of consciousness and retention.

Summary

A careful, well-considered application of the third or *depth dimension* or continuum to lifelong education makes the concept relevant for the whole of man, not just his profile, offers a perspective for the framing of operational questions, poses some of the central problems about motivation and educational quality and offers a model that might be utilised for full and systematic appraisal.

NOTE

[1] Allen Tough, *The Adult's Learning Projects. A Fresh Approach to Theory and Practice in Adult Learning*. Toronto: Ontario Institute for Studies in Education, 1971.

5. Lifelong Education and Creativity

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"Lifelong education" is a concept we have become aware of within the last ten years. In fact, it is not yet a concept but one of these "words-towards-a-concept" which social and historical development imposes in a peremptory but confused way. These words, whose tormented existence within a historic time does not as yet - if ever - allow their being pressed into the calm limits of a definition, these key-words of an age which penetrate all its aspects and collect the most different meanings, cannot therefore be reduced to the concepts of *one* science or to the unequivocal meanings of a single person's definition. They are words living in us and in our time - too close to be examined from outside.

If we distinguish between a notion (more concrete, having many essential impurities and burdened with implicit but multiple social and historical meanings) and a concept (simplified through abstraction and experimentation to a well-defined operationalisation), then we can state that a notion is a "becoming word", a word now making its way to a concept. In this case, "lifelong education" is still a notion which cannot yet be wholly defined scientifically: first, because notions fully exist only in their animated social and historical context, that is only in *all* their concrete and ever-changing meanings. Their rational, scientific explanation deprives them of their socially very concrete and historically changing meanings, since it tries to grasp in finite and static logical forms an ever-moving reality which is often, if not always, contradictory. The rash conceptualization of notions still living in their epoch (this happens especially in the human sciences) often leads to highly generalized concepts lacking

real content and inner life, i.e. to dead concepts. This does not imply that conceptual discussion is useless but, on the contrary, that the conclusions of such a discussion should not be considered as conclusive and complete. Secondly, what we now see in this concept of lifelong education, in spite of its modernity, is a very old human reality. We are not yet able to recognize adequately the true link between the new "concept" and the ancient realities, and at the same time we cannot clearly grasp a nascent reality, a future synthesis of all social forms of education. The profound reality it designates is not only oriented towards our present, but also towards the past as well as the future. Of course, the prevailing tendency is to think of lifelong education (to conceptualize its notion) in its present and near future forms, without regard to the "permanent" clue-adjective. The concept is thus plainly designated as a *permanent human reality* (*Da-Sein*), whose continuity is not to be seen from an individual point of view only, but also from a historical one. (Lifelong education of an individual is, in its essence, nothing but a concentrate of humanistic education.) Law, ethics, religion are more or less conscient forms of lifelong education, for they have always striven, either explicitly or implicitly, by coercive or persuasive means, for a continuous influence upon men. Looking at the future again, we realize that lifelong education is only one name (and not the first one) for designating *the inner necessity of men to continually exceed themselves*, which has had many names in the past as "right", "duty", "ideal", "God" and so on, and will still have many others before achieving its ultimate end, that is *the generation of the creative power in each human being*.

I believe the principal task of lifelong education is to hasten the advent of the social and historical moment when creation *will become an inner necessity for all men*. By creation I mean the ability to fulfil in a free manner all given (natural) potentialities and the (spiritual) power to exceed these limited self-realizations: creativity, either individual or social, is the dialectic ability to surpass oneself. Up to this moment and even now this power of creation was and is the advantage of a few people who are materially and spiritually favoured: from now on this fundamental possibility of being creative will soon become a universal human reality. Communism is by definition lifelong education which also means *lifelong creation*. The concrete goal is to lead every man to his own (social and inner) self, where he can best fulfil his potential abilities and become creative in a natural way. Following this, discontented

with his own limits as an achieved self, he spiritually surpasses himself in higher social or cultural accomplishment. This essential progression of human fulfilment is not imaginable without the discovery of *a common language for creation* which would have to deepen theoretically and operationally rivet *the very realities* of living. This common language is not feasible without the conscious building of a total creative society.

The idea of lifelong education will certainly change the actual schooling reality as well as its obsolete tradition entirely, but it will never wholly eliminate organized and systematic education. In fact their apparently opposed goals and targets are really complementary: organized school training is done in and for a definite world, whose needs are generally based on a static concept of knowledge as required by a fixed social status. Lifelong education enables one to face an indefinite, open world in permanent motion and change with ends infinite in their essence and undetermined in their future evolution. It further advances dynamic thought and enables one to adopt varying social and cultural roles which may be significantly different from existing ones. There is, of course, a danger of producing a world of dilettanti and exchanging a closed but secure world for an open but unstable one. Therefore, the scientific study of those social and psychic realities which are utterly hostile to education in general, such as ignorance (its roots and forms), selfishness, prejudice, exploitation, and so on, will perhaps better define in a negative way our notion of lifelong education and at the same time reveal the main diseased social and mental structures which have to be fought against and, possibly, show practical ways in which this struggle is to be undertaken, a struggle for genuine lifelong education and not mere adaptation to modern life. We could also mention here the *permanent dialectic conflicts* such as death, individual limits, solitude, and the unsatisfied need for everything, as well as the *false lifelong education* often forced on people by means of the mass-media. Lifelong education must not only spread out in time and space throughout a person's life, but must deeply embrace his whole personality. It has to be not only a lifelong but also a whole life education.

6. Lifelong Integrated Education

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Historical and Social Context

The concept of lifelong integrated education, which was originally proposed by UNESCO, is now accepted all over the world as the leading principle of contemporary education. It constitutes an attempt to clarify the total structure of a system of education. Three main conditions seem to be responsible for the emergence of this idea.

1. *Rapid social change*. Nobody can deny that contemporary society is characterised by rapid change; but contemporary social change is not only rapid, it also occurs on a very large scale. Different sectors of society, e.g. politics, economy, culture and education, and different units of society, e.g. universe, nation, community, family and individual, are intrinsically so interdependent that a change which takes place in one particular sector or unit produces a rapid and profound impact on the others. No individual can remain untouched by social change. Moreover, change does not occur everywhere at the same speed. Hence a great many conflicts and maladjustments may arise, and it could be said that the fundamental task for education is to decrease and solve these. If social change takes place constantly, then education too should be continuous. In other words, there should be lifelong education. In a rapidly changing society, the life-cycle of knowledge is so short that the content of education limited to a particular stage of life soon becomes obsolete.

Therefore we need lifelong education. We should cast away the system of "graduation" and termination of education.

2. *The educational crisis.* The 1960s were called the decade of educational explosion, since institutionalised education expanded "explosively " in every nation. While the educational explosion is still going on, today we are in an educational crisis. The reason for this crisis lies in too great an emphasis on the expansion of traditional education in spite of its inherent limitations. These are pointed out in Table I. When the limitations of an education that is confined to a short period of life are recognised, the need for lifelong education becomes obvious.

3. *Expansion of opportunities for lifelong education.* Increasingly, lifelong education is felt to be not only necessary but also feasible. People have more money and time for learning as a result of economic and social progress, more motivation for learning as a result of the expansion of schooling, and more media, such as television, for learning as a result of the growth of the so-called knowledge industry. Learning is most effective when a learner is aware of the task to be learned, when his ability to learn is sufficiently developed, and when he is fully motivated to learn, although these conditions clearly differ from person to person. If education takes account of these individual differences, it becomes more efficient. At present the opportunities provided for education in response to individual differences are not adequate.

Principles of Lifelong Education

The genesis and justification of the idea of lifelong integrated education have been mentioned in the preceding section. What principles does this idea propound? As may be understood from the term "lifelong integrated education", there are two fundamental principles:

1. *Vertical integration.* Education should continue throughout the lifespan of the individual. Since there are particular developmental tasks and problems to be solved by learning in each of the different stages of life, there should be sequentially arranged systematised education.

2. *Horizontal integration.* Reflections on the over-emphasis on school education led to the idea of lifelong integrated education. Hence there should be systematised education integrating school and out-of-school education or, more specifically, the three parts of education, namely education

TABLE I

COMPARISON BETWEEN SCHOOL EDUCATION AND SOCIAL EDUCATION

	School Education	Social (out-of-school) Education [x]
System	formal, uniform, fixed, public, universal	informal, varied, flexible, private, local
Attendance	compulsory	voluntary
Time	definite, fixed period of schooling, (system of graduation), chiefly adolescence	indefinite, temporally flexible, lifelong
	full-time	part-time (leisure)
Place	definite, in school	indefinite, spatially flexible
Curriculum	intellectual, academic, conceptual, uniform, symbolic	multiple, concrete, practical, individual, behavioural
	planned, systematic	unplanned, responding to particular needs in practical life
Form	teacher-centred, one-way, passive	learner-centred not always with teachers, mutual, active
Participants	homogeneous in terms of locality and age	heterogeneous

[x] Social education refers in Japan to all education which takes place in society, except in the home by parents and at school by teachers.

Source: M. Shimbori, *Shakai Kyoiku Jiten* (Dictionary of Social Education). Tokyo: Daiichi Hoki, 1971.

at home, school education and social education, each playing its own proper role in close cooperation with the rest.

The essence of lifelong integrated education lies in the relationship between life, education and integration; the "why" and "how" aspects of this are enumerated below:[1]

1. Lifelong education, i.e. education which should continue from birth to death.

Why
- (a) rapid social change and technological innovations
- (b) educability of older people
- (c) importance of acquiring new and further education whenever a man needs and is ready to learn
- (d) more opportunities for education outside school, e.g. mass media; more free time and money for education
- (e) inequality of school education; shortage of manpower for development.

How
- (a) school extension
- (b) correspondence education
- (c) university of the air; educational programmes by radio and television
- (d) continuing education
- (e) other forms of social education
- (f) education which discards the idea of completion and graduation; education which envisages the entire life, e.g. education for life-planning
- (g) education which cultivates the motivation for learning, since lifelong education cannot be enforced but is possible only by one's own will.

2. Life-integrated education, i.e. education which is integrated with life, and not isolated and extraneous to life.

Why
- (a) autocratic school education and its inherent limitations, e.g. inflexibility, uniformity, intellectualism, and abstractness, which render it incapable of responding effectively to ever-changing conditions and different individual and local needs, separating it from real and actual life
- (b) present education not closely linked with man's innermost needs.

How (a) reform of school system, e.g. "sandwich" system, refresher courses

(b) co-ordination between school and out-of-school education

(c) vocational education

(d) education for inner satisfaction, e.g. general or liberal education; religious, moral and aesthetic education; recreation, sports and hobbies.

3. Life-integrating education, i.e. education which should integrate the disintegrated life.

Why (a) contemporary life which is fragmented, compartmentalised and alienated

(b) contemporary life whose various dimensions, e.g. physical, mental, sensual, moral develop disproportionately

(c) contemporary life whose various spaces, e.g. geographical, psychological, private, public expand disproportionately.

How (a) education which minimises the above disproportions, e.g. make people active, develop social solidarity

(b) education which makes people aware of their worth, or the ultimate aims of their lives, develop a philosophy of life.

4. Integrated education, i.e. education which should integrate various kinds of education.

Why (a) inconsistency between school education, education at home and social education

(b) strong influence of mass media, social environment or informal and unintentional education upon formal and intentional education

(c) over-emphasis on and over-burdening of school education

(d) over-emphasis on intellectual education, preparation for examinations, or cramming in school education.

How (a) balanced development of school education, education at home and social education

(b) enlightening the leaders of mass media, journalists etc., and reorganising the community as an educative society

(c) reform of school education

(d) defining the role of various kinds of education, e.g. school education, education at home and social education.

The word "life" has three main dimensions or aspects: 1) a temporal dimension in the vertical or biographical sense ("life of X"); 2) a spatial dimension in the horizontal or social sense ("family life", "private life", "college life" etc.); 3) a value dimension, namely life in the philosophical or ethical sense ("aim of human life", "joy of life" etc.). Education should aim at the integration of all these three dimensions.

Generally speaking, "life" can be classified by using the first two dimensions combined. For example, life is divided into various stages, such as infancy, childhood, adolescence, adulthood and old age, in terms of physical, mental or social maturity. There is a cycle in life from birth through dependence to independence and again to dependence and finally death. However, the rate of change differs with different aspects of development, namely, physical, mental and social, at a particular stage of life, and also varies at different stages of the life cycle. For example, the cycle of physical or mental ability is not parallel with that of occupational status. A student who is already physically and mentally an adult may still be economically dependent. An employee who has reached the peak of his ability may be offered a lower salary and position; similarly someone who retains all his powers and could contribute to society may be forced to retire and become dependent. The cycles of human development and those of social responsibility or status are not coordinated; this gives the individual a sense of alienation or discontentment and frustration and results in a waste of social resources. The existing cycle of school life is clearly responsible for this, so that optimal timing of the period of schooling, introduction of the sandwich system, part-time continuing education etc. should be given serious consideration in order to close the gap, along with a flexible retiring age and employment possibilities for pensioners.

Similar gaps are noticeable in many other respects. For instance, physical maturity is attained faster than mental maturity. Demands from society grow at a much faster rate than does self-control. While a child is acquainted with adult society much earlier due to the development of mass media, moral judgement and responsibility do not develop correspondingly early. The cycle of family life does not coincide with that of sexual maturity. Young people who are mature enough to be responsible in social matters are not given the right to vote, so that the development of their sense of duty and social participation is impeded.

Lifelong education, which sees education as a whole in the life sequence, may help to resolve these sorts of lag. Cooperation between school education and social education is important. For example, while there is little chance during school hours to participate in society, there are ample opportunities to do so in social education, e.g. through youth activities. The school is likely to be remote from real life since its content is mainly academic. It is a collection of persons who are homogeneous in terms of age and residential area. There is no direct activity of production and labour in the school - it is devoted to academic teaching. Therefore it needs to be complementary by application of abstract knowledge to real life situations, which should be arranged through social education for school-age children. Integration between school and out-of-school education should aim, finally, at a fuller quality of life, in the philosophical sense.

Life in the second, spatial, sense can be seen in two ways: Firstly, everyone leads both a public and a private life. As a public person, every individual lives in a nation, a community, and a work place, whereas as a private person he has a family life, a social life and his individual or personal life. People in modern society tend to be apathetic to social and political issues and mainly interested in their private lives, despite the fact that public life becomes more and more important. Secondly, there is a psychological or mental life besides a physical one. Contemporary life is characterised by the expansion of life space, but life lived through knowledge or information expands at a much faster rate than experiential life. Integration between the experiential and intellectual ways of life should be accomplished through lifelong education.

Problems of Lifelong Education

The realisation of lifelong integrated education, however, is not so easy in spite of its urgent necessity. Those contemporary societies that are moving toward the stage of post-industrialism, are faced with very difficult, contradictory, and even negative conditions for its implementation. Three main paradoxes can be observed.

1. *Emergence of a negative attitude towards education and learning.* Post-industrialism is dominated and led by knowledge in the broadest sense. Post-

industrial society is therefore called a society of the knowledge industry. Science and technology, ideas and information characterise this society, and hence organisations and technologies which are devoted to the creation, diffusion and transmission of knowledge and to the training and selection of personnel for the knowledge industry, expand and develop to an extreme extent. Therefore post-industrial society is an educative society providing many opportunities for education and learning. Respect for learning, education, knowledge, science, intellect and rationality is a *sine qua non* for it. However, there develops concomitantly a contempt and antipathy towards knowledge and intellectualism, a disgust and hostility towards learning and education. Since lifelong education depends upon the motivation of the individual, this represents a serious problem.

2. *Unequal distribution of time for learning.* Post-industrial society is rich in leisure, which is at once a pre-condition and a challenge for lifelong education. Leisure does not, however, increase equally for everyone. Formerly, the elites were also the leisured classes. They made use of their plentiful leisure to enhance their humanistic, liberal education. At that time, the elites were also the cultured classes. But now, in post-industrial societies, the elites must devote themselves to the acquisition of knowledge which is directly related to their own constantly growing and differentiating specialities. They are likely to become *Fachidioten* (narrow specialists) with no leisure to acquire a broad culture. Now it is the masses that constitute the leisured and cultured classes. Hence the possibility of a revolt of "the cultured masses" against "the uncultured elite".

3. *Imbalance in knowledge.* Although the post-industrial society is characterised by the abundance of knowledge, all types of knowledge are not equally plentiful. While short-lived knowledge is abundant, knowledge that withstands the test of time is not. While technical, superficial knowledge is abundant, knowledge that answers man's deepest needs is not. Since the creation of knowledge is monopolised by a few, there is much one-way instead of two-way communication. While knowledge of remote places is abundant, that of one's own community is not. These sorts of imbalances of knowledge result in mutual distrust and frustration among peoples and groups. There is much fragmented, but little consistent knowledge, so that people cannot choose and judge knowledge adequately.

These examples tend to show that for a successful implementation of lifelong education, several problems such as these should be carefully analysed and resolved.

NOTE

[1] Michiya Shimbori, "Lifelong Integrated Education: What, Why and How" in *Lifelong Education*. Report of the Meeting of Experts held at New Delhi, 10-18 August, 1970. New Delhi: Asian Institute of Educational Planning and Administration, 1970.

7. On Learning Strategies for Lifelong Education

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Lifelong education is a comprehensive concept which includes formal, non-formal and informal learning extended throughout the life-span of an individual to attain the fullest possible development in personal, social and professional life. It seeks to view education in its totality and includes learning that occurs in the home, school, community, and workplace, and through mass media and other situations and structures for acquiring and enhancing enlightenment. In this context the concept of lifelong education provides a new perspective to all educational goals, activities and structures, emphasizing the all-round development of the individual over the whole life-span. Lifelong education is not just preparation for life, it is an integral part of life. Learning and living are closely intertwined, each enriching the other. Thus, lifelong education becomes a continuous quest for a higher and better quality of life. (See Appendix I for a list of concept-characteristics.)

But the quality of life depends largely upon the quality of learning acquired by an individual. What then are the learning strategies needed to match the dynamic and comprehensive goals of lifelong education?

It is difficult, if not impossible, to answer this question, for learning strategies would vary with individuals and communities, and would evolve with the evolution of cultures in different societies. However, a few major and more widely applicable elements of learning strategies can perhaps be identified. Three such inter-connected examples concerning learning strategies for lifelong education are briefly discussed in this paper. They pertain to self-directed learning, inter-learning and educability. The brief notes on these constructs are focussed on some of their basic and pedagogical features.

Towards Self-directed Learning

It appears that the concept of self-directed learning offers a viable strategy for lifelong education by taking into account diverse conditioning factors such as multiple and long range goals of lifelong education, varied opportunities and situations for learning, varying learning needs of individuals besides the common needs, potentiality of individuals for assuming responsibility for their growth, accent on learning rather than teaching, and so forth. Self-directed learning refers to the planning and management of learning by individuals (either individually or collectively) to accomplish their personal, social and vocational development by recognising specific learning needs from time to time and fulfilling them through suitable techniques, resources and learning opportunities.

The concept of self-directed learning places stress on the initiative and commitment of the individual in furthering his progress. This indeed is an essential feature for generating effective learning. However, self-directed learning does not mean that the individual isolates himself from others and depends solely on his own wisdom. What is emphasized is that the individual develops competence in understanding his learning needs and internalizing them - especially when they are pointed out by others - so that the learning that follows becomes meaningful, fruitful and interesting. Thus group-directed learning, in the planning of which the individual concerned is actively involved, is in fact an integral part of self-directed learning. Even when learning is other-directed, if the significance of such learning is understood and accepted by the learner, it becomes a part of self-directed learning.

What could be the role of others in identifying and defining the learning needs of an individual? Undoubtedly, there are many aspects of learning such as reading, computational skills and civic education which can be identified for an individual by others. It must, however, be considered that *all* elements of learning required for an individual during his entire life time cannot be prescribed by others. Certain elements of learning can be identified by the individual himself and no one else. Examples of such elements abound in practically every area of learning whether it is health, social roles, personal adjustment, language or vocational studies. Consequently, any learning programme designed and managed by others only is destined to remain lopsided and

incomplete. Thus, self-directed learning becomes absolutely essential if the aspirations of lifelong education are to be adequately realized.

Happily, a human being is capable of assuming the responsibility of making choices and taking action for his personal, social and vocational advancement. It is true that a human being is born dependent. Nevertheless, he has a potentiality to become independent and inter-dependent as he matures. This capability must be recognized and allowed to blossom. The society must create a variety of learning opportunities for individuals for both individual and collective learning. It should also provide facilities and motivation for learning. Every individual, on the other hand, must develop skills in adopting a variety of ways of learning, make commitment to himself for continuing progress, and take advantage of learning opportunities available in the home, school, community and place of work for his personal as well as social advancement.

One of the important ways of learning that should be regularly employed by individuals is of course self-learning. Its significance in any programme of lifelong education cannot be over-stressed. Much has been written on this style of learning, particularly during the past two decades, and it is not possible to go into the details of it in this paper. It should, however, be clarified that self-learning is not synonymous with self-directed learning. In fact, the former is a part of the latter. Self-learning, as its name suggests, is a mode of learning that is individualized whereas self-directed learning may require not only individualized learning, but also collective learning including guided learning and inter-learning which may involve either instruction from a knowledgeable person or a process of participatory learning among friends or family members. For instance, in order to know more about, say, the common functional disorders of the human digestive system, one may refer to a book, a journal article or programmed material (Self-learning). Alternatively or in addition, one may take the help of a biology teacher or a physician in the vicinity to understand the functioning of this system and ways of taking care of its parts (Guided learning from an expert). When chance permits one may discuss this topic with peers, and thus exchange knowledge and experience on the subject for mutual benefit (Inter-learning among peers).

The selection of a particular learning mode depends upon a particular learning need and the means available. It should, therefore, be watched that while emphasizing the potentiality of an individual to plan and organize his learning,

the pendulum does not swing to the other extreme by taking resort to self-learning alone and denigrating learning styles that are based on the direct involvement of others. What is important in self-directed learning is that the learner increasingly perceives the meaning and significance of learning and accepts it internally. The actual learning task could be carried out either individually or collectively by adopting suitable learning styles.

Guided learning will be necessary at some stages of life, and especially at the early stages. However, too great a dependence on guided learning, as in the present form of schooling where learning is teacher-centred, obstructs the potential of the school child to become independent in learning. To avoid this danger, it is important to respect the individuality of the learner right from the initial phase of life and enable him to accept increasingly the responsibility for his own growth and development as he matures. Hence the success of guided learning - whether it occurs in the home or in the school or at a place of work - should not be measured just in terms of how best the mastery over the content of learning is achieved as is often done at present. At least two other criteria become significant when guided learning is viewed in the perspective of lifelong education, namely, (i) how far guided learning enables the learner eventually to become his own master whenever required, and (ii) how far it helps the learner understand the scope and limitations of this way of learning, and acquire the skills involved therein so that he can utilize this learning style when a particular situation demands it. A similar consideration should be made in respect of what may be called inter-learning, which is another style of group learning that should form an integral part of self-directed learning.

Emphasis on Inter-learning

It is true that people learn from books, pictures and observation of phenomena, but they also learn a great deal from other people. When an individual comes in direct contact with other persons he gets valuable opportunities to learn. This learning may be either in the form of guided learning where there are specified teacher and learner roles, or in the form of inter-learning which is a different style of group learning and which acquires a new significance in an operational programme of lifelong education.

Inter-learning is a process of group learning whereby two or more persons learn from one another through exchanging frequently their roles as teachers and learners and without feeling the heavy weight of the teacher-learner hierarchy. In this process, every individual is both a teacher and a learner; he can be an initiator, moderator, contributor and receiver of educative experiences. Such a unique position of the learner in the setting of this learning style results in eliciting relatively higher motivation for learning. Furthermore, learning is often effortless and spontaneous. In certain situations, the processes of inter-learning and living are totally integrated; learning accrues as a by-product of a particular life activity and, in this case, could be less costly.

Inter-learning can be both formal and informal, and need not have the barriers of time, place, age, or topics of study. For example, topics of inter-learning in a particular learning episode may change quite quickly and drastically, as it often happens in situations when people inter-act and learn from one another while travelling together in a train, or during an evening walk, or while spending time together at a social function, dinner party, or lunch hour. Alternatively, one and the same topic may continue over an extended period either in any of the above situations (depending upon the composition and interest of the group concerned), or in relatively more structured situations such as study circles, meetings or classrooms. Similarly, this style of learning is useful and effective either for intra-generational learning such as in a training centre, or for inter-generational learning as it operates in a situation of family learning. In fact, the process of inter-learning has applicability for a very wide age-span of learners and for a variety of learning situations - structured, semi-structured, or almost completely incidental. It is also evident that this learning mode is capable of accomplishing a variety of educational outcomes in both general and vocational fields: acquisition of knowledge, refinement and reinforcement of knowledge acquired from books or teachers, sharpening of intellect, inculcation of social and other attitudes, acquisition of pratical skills, refinement of communication skills, and so forth.

On account of these varied properties, this learning style assumes a significant place in the learning strategies aligned with the concept of life-long education. As a matter of fact, inter-learning already operates in all

societies and it does contribute substantially towards the total learning that accrues in any community. However, the quality of this learning varies tremendously among different societies. Moreover, certain urbanized and mobile communities have problems of adopting this learning style in their new neighbourhoods which, in turn, tend to become "social deserts". On the other hand, rural, static and under-developed communities have a great many opportunities for inter-learning, but they often lack modernization and freshness in respect of knowledge, attitudes and skills acquired through this process. Thus, the potentiality of this learning mode remains to be adequately harnessed by improving its quality and by cultivating the necessary skills and consciousness among its users.

Little professional work has so far been done on this subject. The process of inter-learning has hardly been identified as an important learning style as is evident from the existing educational literature. This is perhaps due to the historical fact that education has been narrowly interpreted as synonymous with schooling, and consequently the style of guided group learning, which is predominant in school practice, has dominated the concerns of researchers and practitioners. Recently, some attention has been devoted to self-learning, but almost nothing has been done in the realn of inter-learning. Now that the wider meaning of education is being rediscovered by elucidating the concept of lifelong education, and that the process of inter-learning attains a special significance in this new orientation, it is important to carry out systematic work on various aspects of inter-learning. The process of inter-learning calls for the inculcation of an attitude of sharing enlightenment. It also calls for the qualities of being a leader and a follower simultaneously since every individual at any age has to learn from others of all ages by rotating the roles of teacher and learner. Furthermore, it requires skills in communication, and identification of one's own learning needs. Other qualities such as eagerness to learn from others, appreciation of divergent view-points, and willingness to allow others to profit from the process of learning according to their unique needs should also be developed. The priority task is to identify the skills and attitudes needed for inter-learning. Similar considerations must also be made in other aspects of inter-learning, like natural and contrived situations for learning, quality and extent of possible outcomes, concomitant processes of participatory evaluation,

and so forth. There is an urgent need to work out apropriate pedagogical procedures of all these aspects for the effective adoption of this learning style in the process of lifelong education.

Beyond "Learning to Learn"

The pedagogical dictum "learning to learn" has dominated the educational scene for the last half a century and more. It is still a useful and powerful guiding principle for evolving and applying learning strategies, especially at the school stage. However, when this dictum is examined in the framework of lifelong education, it appears to be somewhat insufficient in certain respects. The need for looking beyond the principle of "learning to learn" is implicit in the concept of lifelong education.

The recent literature on lifelong education has consistently emphasized the significance of establishing a learning society. What is a learning society? What are its essential features? How can a learning society be established? While issues such as these cannot be dealt with here in a short space, one thing is amply clear. In a learning society, the individuals not only continue to learn and increase their own enlightenment, but also assume the responsibility of *sharing* their enlightenment with others in the society so that the process of collective and continuous growth is enhanced. This element of sharing enlightenment with others is a crucial factor for establishing a learning society. Thus an individual, while continuing to acquire learning, should not alienate himself from the society as a "learned man", but should increasingly share his knowledge, thought, skills and experiences in a variety of ways with family members, friends, co-workers, and others for mutual benefit. The idea of learning to learn alone does not emphasize this responsibility of sharing knowledge and experiences adequately unless it is stretched very far.

The process of sharing one's enlightenment with others requires a new set of competencies, over and above those resulting from the goal of learning to learn. First and foremost, the process calls for the cultivation of an attitude of sharing, not just of acquiring. Further, it demands a new set of skills of communication, which, in fact, are "teaching skills" of an uncon-

ventional and flexible type, it anticipates a deep understanding and critical assessment of one's own enlightenment because one has to make judgments about the efficacy and appropriateness of different experiences to be shared with other members of society in a proper form.

Thus, in a learning society, the individuals are expected to go beyond learning to learn and develop a much wider competence which may be called educability. This includes skills, attitudes and understandings of learning, sharing, evaluating, and improving. These four major clusters of skills constituting educability are necessary for a conscious and continuous improvement of the quality of individual and collective life.

Educability, which is a broader and deeper concept, enables an individual to be in constant readiness to take advantage of learning as well as sharing opportunities. It includes skills of learning and inter-learning, ability to select and use appropriate means and media of learning and sharing enlightenment, skills in self-evaluation and co-operative assessment, and above all, readiness to change and improve on the basis of learning, sharing and evaluation.

It naturally follows that "enhancement of educability" emerges as an important goal of lifelong education. It should be sufficiently emphasized during the formative stage of life and carried further during later life so as to ensure increasing readiness to take advantage of a variety of educative opportunities. (See Appendix II for further specifications and examples in respect of selected curriculum components.)

It is important to emphasize that self-directed learning, inter-learning and educability discussed here as illustrative elements of learning strategies are indeed inter-connected with one another. Educability, in effect, is a tool for practising self-directed learning. Moreover, the former results as a concomitant outcome of the latter since the educability of an individual is enhanced further as self-managed learning is increasingly carried out. Again, inter-learning, as a learning style, is one of the components of educability necessary for practising self-directed learning. Thus, these constructs have multiple connections and yet each one is significant in its own right.

Some Implications

The foregoing examples indicate the need for innovative and concerted work regarding learning strategies if appropriate action designs are to be evolved for accomplishing the goals of lifelong education. Extensive research and developmental activities are urgently required in this vital field.

The three constructs discussed earlier have many implications for educational policies, practices and personnel. For example, the role of the professional teacher must change considerably when self-directed learning is adopted and the skills of educability are emphasized. He should act as an animator, facilitator and co-ordinator of learning rather than as a figure of authority and the sole custodian of knowledge. In fact, he should act as a co-learner and provide a model of a lifelong learner. He should develop in children the skills and attitudes of learning, sharing experiences, and evaluating progress. Another important implication is that teachers are not just those who teach as a profession; all other members of the society who share their knowledge, skills and experiences with others are also teachers of their own sort, and some of them may even help professional teachers in particular programmes of formal education.

There are similar implications for curriculum. Apart from the change in the curriculum objectives and content profiles that the new trends anticipate, a major implication refers to the very nature and scope of the curriculum; it is concerned with non-formal and informal patterns of education as well. The unwritten curricula that operate in the home, community, place of work, and the place of recreation should all be taken into account because self-directed learning would be concerned with all these. In addition, each individual will plan and process his own personal curriculum in conjunction with the collective curriculum that he obtains in the school, home and community. The skills and attitudes implicit in educability and self-directed learning will not be confined to school-based learning only, but will automatically be extended to the home-based and community-based situations of learning and sharing. For this, horizontal integration and vertical articulation of varied contents and means of learning will have to be ascertained. In order to take care of all these factors it will be essential to consider an entire "curricular spectrum" that encompasses all learning arrangements

and situations along the dimensions of time and space.

Problems and issues such as these in respect of ends, means, structures and agents of education await intensive enquiry in order to evolve appropriate learning strategies for lifelong education.

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APPENDIX I

A LIST OF CONCEPT CHARACTERISTICS OF LIFELONG EDUCATION [x]

1. The three basic terms upon which the *meaning* of the concept is based are *life*, *lifelong* and *education*. The meaning attached to these terms and the interpretation given to them largely determine the scope and meaning of lifelong education. (*Meaning* and *Operational Modality*)

2. Education does not terminate at the end of formal schooling but it is a *lifelong process*. Lifelong education covers the entire life-span of an individual.

3. Lifelong education is not confined to adult education but it encompasses and unifies all stages of education - pre-primary, primary, secondary and so forth, thus it seeks to view *education* in its *totality*.

4. Lifelong education includes *formal, non-formal and informal patterns of education*.

5. The *home* plays the first, most subtle and crucial role in initiating the process of lifelong learning. This continues throughout the entire life-span of an individual through a process of *family learning*.

6. The *community* also plays an important role in the system of lifelong education right from the time the child begins to interact with it, and continues its educative function both in professional and general areas throughout life.

7. The *institutions of education* like schools, universities and training centres are of course important, but only as one of the agencies for lifelong education. They no longer enjoy the monopoly of educating the people and can no longer exist in isolation from other educative agencies in the society.

8. Lifelong education seeks continuity and articulation along its vertical or longitudinal dimension. (*Vertical Articulation*)

9. Lifelong education also seeks integration at its horizontal and depth dimensions at every stage in life. (*Horizontal Integration*)

10. Contrary to the elitist form of education, lifelong education is *universal* in character. It represents *democratisation of education*.

11. Lifelong education is characterised by its *flexibility* and *diversity* in *content*, *learning tools* and *techniques*, and *time* of learning.

12. Lifelong education is a *dynamic approach* to education which allows adaptation of materials and media of learning as and when new developments take place.

13. Lifelong education allows *alternative patterns* and forms of acquiring education.

14. Lifelong education has two broad components: *general* and *professional*. These components are not completely different from each other but are *inter-related* and *interactive* in nature.

15. The *adaptive* and *innovative functions* of the individual and the society are fulfilled through lifelong education.

16. Lifelong education carries out a *corrective function*: to take care of the shortcomings of the existing system of education.

17. The ultimate goal of lifelong education is to maintain and improve the *quality of life*.

18. There are three major *prerequisites* for lifelong education, namely, *opportunity*, *motivation* and *educability*.

19. Lifelong education is an *organising principle* for all education.

20. At the *operational level*, lifelong education provides a *total* system of *all* education.

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A Note on the Clustering of Concept Characteristics

It may be observed from the fore-going list that the concept characteristics are heterogeneous in nature and include the meaning, functions, goals, relationships and other qualities of lifelong education. They are not mutually exclusive; on the contrary, each characteristic has multiple relationship with several others. This situation creates the possibility of forming clusters, which can be done in several ways. Clusters can be built around certain key terms which, in turn, facilitate discussion as well as specific application. An example of a set of such key terms is given below:

1. Totality
2. Integration
3. Flexibility
4. Democratisation
5. Opportunity and Motivation
6. Educability
7. Operational Modality
8. Quality of Life and Learning

Different characteristics can be classified under one or more of the above categories. The clusters thus formed, and especially the key words represent-

ing their main thrust, are useful for deriving practical implications for educational policy and planning, curriculum development, evaluation, structural reorganisation and so forth. In fact, they are helpful in building a *bridge* between the comprehensive, abstract and theoretical construct of lifelong education on the one side and the various operational areas in education on the other.

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[x] Source: R. H. Dave. *Lifelong Education and School Curriculum*. UIE monograph 1. Hamburg: Unesco Institute for Education, 1973. pp. 14-25.

APPENDIX II

IMPLICATIONS FOR SCHOOL CURRICULUM

Given below are a few illustrations of curriculum implications of the concept characteristics of lifelong education. They have been extracted from the first monograph (pp. 29-48) and given here for ready reference. These extracts are related to a number of ideas presented in different papers. They provide further specifications of some ideas and more concrete examples of others. It may be noted that these illustrations are confined to objectives, content, methods and evaluation, especially for school-age learning.

x x x

Objectives

Objectives provide guidelines for the selection and organisation of content, learning processes, evaluation, and school organisation. Derivation of implications of lifelong education for school objectives is therefore very crucial. A few examples of the implications for educational objectives are given below:

1) *Awareness of the need of lifelong learning*
   a) The learner develops an increasing awareness of the modern world, the rapidity of changes occurring in all walks of life, the phenomena of expansion and obsolescence of knowledge, and of changes in life-roles as well as psychological conditions at different stages of life.
   b) He realises that school education is not the end of education but a first systematic step towards lifelong learning.

c) He develops an understanding of his personal responsibility for progress in life by acquiring new knowledge, skills, and attitudes from time to time.

d) He realises the importance of continuing learning during later life for his personal growth and that of society.

2) *Enhancement of educability*

While every human being has some basic potential to learn, this has to be developed and cultivated properly through school education so that he can benefit maximally from learning opportunities throughout life and also share his enlightenment with others.

Instead of emphasising specific learnings in different curriculum areas, a programme of lifelong education implies a special stress on the enhancement of educability during the basic stage of formal education. The specifications of this objective are listed below as illustrations:

a) The learner develops competence to profit from different learning strategies such as learning under the guidance of a teacher, learning without a teacher, inter-learning in small groups, exchanging teacher-learner roles in different situations, independent individual learning, etc. He develops flexibility in adapting alternative learning strategies.

b) He develops basic learning skills such as purposeful reading, keen observation, listening comprehension, verbal and non-verbal communication, etc.

c) He also develops basic intellectual skills such as reasoning, critical thinking, interpretation, application, and methods of inquiry.

d) He is able to use a variety of learning media, materials and aids, such as textbooks, work books, general reading books, newspapers, radio, TV, programmed lessons, etc., with ease and discrimination.

e) He develops skill in identifying his learning needs and becomes competent in planning, conducting, and evaluating his study.

3) *Exposure to broad areas of learning*

a) The learner is exposed to a number of areas of knowledge and skills that may provide a broad basis and wide choice for the pursuit of further learning.

b) He acquires familiarity with the nature and structure of different disciplines of knowledge instead of their contents only.

c) He develops mastery over essential elements of individual subjects of study including basic terms and vocabulary of a given subject, major concepts and principles, etc. rather than a large number of specific details.

d) He acquires skill in adopting the tools of learning and specific methods of inquiry in different subjects.

e) He begins to identify his interest in different aspects of knowledge and activities in relation to general and professional life.

f) He makes a personal commitment to progress in physical, intellectual, social, cultural, and professional aspects of life and equips himself adequately with the coping skills and creative abilities required for future growth.

4) *Integration of school and out-of-school experiences*

a) The learner perceives learning in the school and outside the school as interconnected and mutually reinforcing.

b) School learning helps him to profit more from the educational opportunities available in the home and the community, and vice versa.

c) As his school education advances, he becomes increasingly competent to participate in the intellectual, social, and cultural activities in the family. He not only gains more from other members of the family but contributes more to them.

d) He begins to participate in various activities of the neighbourhood and community as his school education progresses.

e) He develops understanding about himself and his life role in the context of the home, the community and the world of work.

These are examples of overall objectives of school education with specific reference to lifelong learning. On similar lines, objectives of different cur-

riculum areas on subjects of different stage or grade levels could be formulated. Some of these will be common objectives that will cut across various learning systems such as the home, the mass media, the youth club, the church or the fair. Incidently, such objectives can serve as valuable binding threads for integrating in-school and out-of-school learning.

x x x

Selection and Organisation of Curriculum Content

1) The curriculum areas or subjects of study should be selected in such a manner that they provide a basis and choice for further education both in general and professional fields. The subjects should provide a basic framework for adult learning.
2) Special stress should be given to the instrumental subjects at the school stage. A case in point is the study of language. A high degree of mastery should be acquired in one language to develop communication skills for further learning. A reasonably good command over a second language is necessary to widen the scope of utilising more sources of learning.
3) While selecting subjects and organising their content, the nature of individual subjects must be taken into account. Subjects like science, civics, and economics undergo quick changes in respect of their content and need frequent updating. Other subjects like music and art have certain elements, especially the skills involved, which by themselves are permanent in nature although innovations do take place in these subjects.
4) In the process of selection and organisation of content, the emphasis should be shifted from specific bits of knowledge which quickly become obsolete, to those aspects which constitute the structures of the subject, key concepts of the curriculum area, and tools and methods of inquiry specific to the subject. In other words, the curriculum areas or subjects should be designed in such a way that they provide tools of inquiry, basic starting points and practice grounds for acquiring the methods and tools of learning.

5) The content of school curriculum should have vital links with educative experiences in home, community, and work situations. The content should be organised, where possible, in terms of the real problems of the community. These problems may draw on knowledge from different disciplines of study. For example, the study of traffic problems or changes in the natural environment may have a bearing on community needs and may become an inter-disciplinary programme. The members of the community can also be drawn into the study so that the curriculum content becomes community based and participatory rather than just preparatory to passing conventional examinations.

6) The curriculum content should have an appropriate mixture of work and study. Academic study should be inter-related with work situations wherever possible. They may either be real or simulated and should provide adequate learning possibilities so that the learner forms a habit of using work as a potent means for the enhancement of learning. Thus, the subjects of study should not be confined to those that are print-bound; rather the curriculum should provide enough opportunities for learning through those curriculum areas that involve manual activities.

7) Similarly, those curriculum areas like music, drawing, and fine arts in general that include non-verbal as well as the so-called non-scholastic activities, apart from manual ones, should also be given due place. The total curriculum should have a balance of verbal, manual, and non-verbal areas of study in place of undue emphasis on verbal studies as is often the case. Even in the predominantly verbal areas of curriculum such as social studies and science, non-verbal and manual activities should be given appropriate weight.

8) At the secondary stage, greater flexibility should be built into the curriculum by providing freedom for the learner in planning and conducting his own study units, choosing curriculum areas and problems of study, selecting suitable learning strategies, and so forth.

9) Each subject of study selected for inclusion in the curriculum should be examined in terms of the possibility of its acquisition and applicability

   a) in the home, school and community; and

   b) during pre-school age, school age and post school age.

For example, the stuy of the first language has a substantial home-based component during the pre-school age. But the study continues practically throughout life not only in the home and the school but also at the place of work and in the peer group. Likewise the curriculum in health, hygiene and nutrition education can attain its goals only when integrated efforts are made in the home and the community alongside the school. In fact what is required is the home and societal curriculum and not just the school curriculum to achieve the objectives. Similarly the acquisition potential for subjects like science or mathematics lies largely in the school but their applicability extends to daily life outside the school.

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Learning Processes and Materials

Learning processes vary among students, teachers, and school systems. They are also very subtle and intangible. Consequently, it becomes difficult to work out the implications of lifelong education in terms of specific learning processes. However, an attempt at certain general implications regarding learning materials and processes can be made, such as those illustrated below:

1) Adequate emphasis should be placed on self-learning by the individual student right from the beginning of formal education. The learner should thereby develop self-reliance in respect of his own education and acquire confidence in independent learning besides mastering basic skills and techniques of self-learning. As he proceeds from level to level, he liberates himself from the formal system of education rather than becoming a slave of it. Ideally, formal schooling should culminate in making every learner his own teacher.
2) Similarly, the techniques of inter-learning should be used frequently so that every learner interacts with his peers and others in various situations. As a result, he should be able to play the roles of a

leader or a follower, a teacher or a learner, depending on particular circumstances.

3) There will be a need for guided learning in groups or individually at the initial stages and for certain defined contents of study. The need for guided learning should, however, become less and less as the learner advances in age, educability and maturity. Guided learning for individuals should aim at removing specific deficiencies diagnosed by means of formal or informal testing. While the volume and frequency of guided learning may become less after obtaining adequate initial education, it will not be totally eliminated. Guided learning which is relatively more formal, should continue during one's working career and beyond for professional retraining as well as for general and cultural advancement. The pattern of guided learning will change when periods of education, work, and retirement that exist today in a rigid chronological sequence will be intermingled in a new design for life. Hence, a sound basis for utilising the skills of guided learning during later life should be formed during the school stage.

4) As the learner advances in years, he should be given more responsibility and allowed to take the initiative in planning and organising his own education so that he develops skill and confidence in self-directed learning. Furthermore he should not only solve the problems identified by others, but locate and pose problems himself, around which he can pursue multidisciplinary studies either independently or in a group.

5) The problems of study should have an element of reality and relevance to the learner's needs as far as possible. For this, a variety of community activities and out-of-class observations of social and natural phenomena should be planned. Contemporary problems of the society, the home, the world and the physical environment should be used to develop such activities. In addition to teachers, parents and other members of the community may be used as resource personnel for planning and implementing such activities. In other words, a close link between the home, the school, the media of mass communication and the community should be established in order to realise the new objectives of school curriculum.

6) A variety of learning aids should be used by students to carry out guided learning, inter-learning and independent individual learning in different curriculum areas. Conceiving learning aids in a larger sense, they should encompass the inexpensive and easily available materials in the environment, as well as the more sophisticated ones like radio, TV, teaching machines and computers, depending upon their availability. Alternative aids should be used to accomplish the same goals wherever feasible so that the learner develops flexibility in using different learning aids out of those available to him.

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Evaluation Procedures

The new objectives that emerge from the idea of lifelong education will obviously be the reference-criteria for designing a suitable programme of evaluation. Some guidelines and issues related to evaluation procedures in the perspective of lifelong education are enumerated below as illustrations.

1) The tools and techniques of testing should be focussed on evaluating the extent of educability developed by individual students. Instead of testing merely the level of growth at a particular point in time, it will be important to appraise the competencies developed for attaining further growth through later learning in formal and non-formal settings. This will include evaluation of competencies like mastery in learning skills, facility in adopting alternative learning strategies, ability to identify learning needs and so forth.
2) Appropriate emphasis should be attached to self-evaluation in order to make it an integral part of self-learning and self-directed education in later life.
3) The chief purpose of evaluation should be to improve achievement rather than just measure it for the purposes of classifying students or issuing certificates to them. Evaluation of educational achievement should be improvement-oriented.

4) The programme of evaluation for certification and graduation should be revised. It should be reviewed in the light of the needs of the individual, the society and the educational institutions when a programme of lifelong education begins to operate in full measure. The validity and tenure of certificates and credits should also be reviewed in the context of the total programme of lifelong education.

5) In order to ensure the progressive rather than the regressive influence of evaluation on lifelong education and in order to ensure the formative rather than selective function of evaluation, a differential evaluation system should be developed, thus enabling every learner to discover his strengths, and his chances of success in some areas of study, thereby building up a positive attitude towards future learning.

6) In place of a uniform and single-track system of evaluation, a flexible scheme should be devised which may have several alternatives and their combinations such as full self-evaluation, internal evaluation, internal cum external evaluation, accumulating credits for the units studied, and comprehensive evaluation of a summative character. An appropriate alternative should be chosen according to particular needs of individual aspects of learning.

7) Curriculum evaluation should be made an integral part of the total evaluation programme so that the antecedent factors of educational achievement like curriculum plans, materials, and processes can be constantly examined and improved.

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ANNOTATED BIBLIOGRAPHY

prepared by URSULA GIERE and MALINI STIEMERLING

The entries are restricted to English and French publications available in the Unesco Institute, *excluding* those listed in Monograph 2. As most publications on lifelong education are of a comprehensive nature, a classification according to content is problematic. The present division into 3 sections is thus based on formal criteria: Books, Reports and Articles; Bibliographies; Special Issues of Journals.

I. BOOKS, REPORTS AND ARTICLES

Adamson, Colin. "Case Study on Alternative University Structures in the United Kingdom". Doc. ED/WS/410. Paris: UNESCO, 1973. 132 pp.

This report, prepared by Dr. C. Adamson, Director of the Polytechnic of Central London, presents a critical analysis of the British "Alternative University System". It also delineates the history of higher education in Britain and attempts a prognosis of possible developments.

Adkins, Winthrop R. "Life Coping Skills: A Fifth Curriculum". *Teachers College Record* 75 (May 1974), no. 4. pp. 507-526.

This paper advocates the development of a separate curriculum for Life Coping Skills, a fifth curriculum to supplement those of the sciences, the humanities and arts, literacy skills and vocational education. Such a curriculum would provide life problem-centered instruction from kindergarten through continuing education on predictable developmental tasks, crises and problems faced by individuals at different stages of their lives. The paper describes the objectives and methods of the Life Coping Skills Project based at Teachers College, Columbia University, which has been developing ten prototypical Life Skills units for disadvantaged learners.

Amberg, H. "Education permanente - idée directrice pour la solution des questions éducatives". *Education permanente* 7 (1973), no. 4. pp. 171-173.

Defines and explains the concept of "éducation permanente" as it is used by UNESCO, the Council of Europe and European educational journals.

Australian Association of Adult Education. *Lifelong Education. Conditions, Needs, Resources*. Vol.2. Canberra: Australian Association of Adult Education, 1974. 99 pp.

This volume contains the section reports and a summary of the recommendations of the 1973 annual conference of the Australian Association of Adult Education on the theme of "Lifelong Education".

Bachy, J. P.; Delfau, G.; Farandjis, S., and Taddei, J. *Education permanente et socialisme*. Paris: Tema-éditions, 1973. 142 pp.

This book is the report of a working group commissioned by Démocratie et Université, a movement associated with the French Socialist party. After defining what éducation permanente in France in the framework of a socialist society would mean, the authors critically analyse official pronouncement on éducation permanente. They sketch the important role the state educational system will have to play in éducation permanente. The last two chapters present the viewpoints of the four large French unions on éducation permanente as well as experiences from selected capitalist and socialist countries.

Baskin, S.; Woodbury, S., and Crosson, P. "Case Study on Alternative University Structures in the United States of America". Paris: UNESCO, 1973. 55 pp.

In both mission and approach, the experiments with alternative structures in American higher education suggest a departure from ways and means suggested historically by the development of land grant colleges in the period after the Civil War or the growth of teachers colleges. The document describes the University Without Walls, the various external degree programmes in New York State and California, as well as four different approaches: Green Bay campus of the University of Wisconsin, Hampshire College, Evergreen State College and the University Year for Action programme.

Capelle, Jean. "From Traditional to Lifelong Education". *Trends in Education* (1973), Europe Issue. pp. 70-79.

This article, in a special issue devoted to European educational themes, reviews structural reforms in post-primary and post-secondary education in various European countries, in the light of their contribution to lifelong education. It also makes recommendations concerning the material taught, and attitudes to knowledge and human relationships.

Carnegie Commission on Higher Education. *Toward a Learning Society. Alternative Channels to Life, Work, and Service*. A Report and Recommendations by The Carnegie Commission on Higher Education. October 1973. New York: McGraw-Hill, 1973. 112 pp.

This report views learning, work and leisure not as water-tight, age-based divisions but as part of a continuum stretching throughout the adult years. It takes a total view of education instead of confining it to academic institutions, and describes several alternatives to colleges and universities as sources of education in a learning society. It also makes many recommendations for colleges and universities to become more attractive as sources of learning for the new types of learners (particularly returning dropouts, "stopouts" and adults) anticipated in the coming decades.

Chippindale, Nigel K. "Recurrent Education and Manpower Training in Canada". *Literacy Discussion* 5 (1974), no. 4. pp. 673-678.

Outlines the basic features of the concept of recurrent education and its significance for programmes whose objectives involve assisting adults to adapt to the opportunities of the labour market, as Canada's national level Manpower Training Programme aims to do.

Commission of the European Communities. "For a Community Policy on Education". *Bulletin of the European Communities*. Supplement 10/73. 61 pp.

This report, prepared by Professor Henri Janne of Belgium for the Commission of the European Communities, formulates the first principles of an education policy at Community level. It describes particular policy aims: teaching foreign languages; encouraging mobility and exchanges; establishing equivalences of degrees and diplomas; permanent education as a possible priority field for European cooperation; greater use of new educational technologies; establishment of a study group on educational affairs.

Coombs, Philip H., and Ahmed, Manzoor. *Attacking Rural Poverty. How Nonformal Education Can Help*. Baltimore: Johns Hopkins University Press, 1974. 292 pp.

This study, sponsored mainly by the World Bank and carried out by the International Council for Educational Development, focusses on types of educational efforts outside the formal school system, which seem to offer potential for helping in the immense tasks of rural development. It concentrates on educational services for farmers, rural artisans, craftsmen and small entrepreneurs. Takes a lifelong approach to education, equating it with learning in the broad sense rather than just through classical institutions.

Council of Europe. *Permanent Education. The Basis and Essentials*. Strasbourg: Council of Europe, 1973. 64 pp.

Conseil de l'Europe. *Education permanente. Principes de base*. Strasbourg: Conseil de l'Europe, 1973. 65 pp.

A synopsis, presenting the main ideas and proposals contained in the 15 studies on the concept of permanent education and its implications for a changing European society, *Permanent Education: A Compendium of Studies*, published in 1970 by the Council for Cultural Cooperation of the Council of Europe.

Cropley, A. J. "Lifelong Education: A Panacea for all Educational Ills?" *Australian Journal of Education* 18 (1974), no. 1. pp. 1-15.

An analytical summary of the main features of lifelong education together with some critical review. Even though many writers tend to make excessive claims for lifelong education, the concept is an important organisational principle for education and deserves serious study, especially of an empirical kind.

Daoust, Gaetan, and Belanger, Paul. *L'Université dans une société éducative. De l'éducation des adultes à l'éducation permanente.* Montréal: Presses de l'Université de Montréal, 1974. 244 pp.

This study by two Canadian adult educators analyses the activities of the universities of Quebec in the field of adult education. As a result of the redistribution of expenditure and a diversification of teaching methods, the authors see Quebec universities contributing to community development and to éducation permanente.

Dubin, Samuel S. "The Psychology of Lifelong Learning: New Developments in the Professions". *International Review of Applied Psychology* 23 (1974), no. 1. pp. 17-31.

The first section describes the concept of professional obsolescence in the United States and the second reports on activities undertaken by the professions to keep their members up to date.

Dumazedier, Joffre, and de Gisors, Hélène. "Education permanente et autoformation par le livre". *Education permanente* (1973), no. 20. pp. 17-52.

The prime objective of the educational system, from pre-school to university, should be to teach the skills of lifelong independent learning. The book is the most suitable medium for this. At present school does not give pupils either the will or the motivation to read in later life.

European Cultural Foundation. "Educating Man for the 21st Century" (Europe 2000, Project 1: Education). Amsterdam: European Cultural Foundation, 1973. 35 pp.

Describes the main themes and the studies that make up Project Education launched by this Foundation, taking a development towards lifelong education as one of the trends in the future.

Filipovic, Dragomir. "La conception de l'éducation permanente, base pour l'édification d'un système d'éducation et d'instruction moderne". *Cahiers JEB* 18 (Jan. 1974), no. 1/2. pp. 87-118.

A critique of the traditional notion of education which is dysfunctional in the face of the social and technological changes in our times and a definition of the concept of éducation permanente and the implications which its acceptance has.

Fresa, Hermann H. "The British Open University as a Contribution to Permanent Education". Report of a Working Party of the CCC's Steering Group on Permanent Education. Committee for Higher Education and Research, 29th meeting, Zurich, 8-10 April 1974. Strasbourg: Council of Europe, 1973. 23 pp.

By matching statistics on the British Open University with the criteria set up by the Council of Europe to evaluate pilot experiments, this report shows to what extent it can be regarded as an institution for lifelong education.

Gass, J. R. "Education, Work and the Quality of Life". *The OECD Observer* (December 1973), no. 67. pp. 6-10.

Discusses the two policies of flexibility in working life and recurrent education which constitute the two legs of OECD policy for relating education and work to new social objectives.

Gómez Millas, Juan. "Museums and Lifelong Education". *Museum* 25 (1973), no. 3. pp. 157-164.

——— "Musée et éducation permanente". *Museum* 25 (1973), no. 3. pp. 157-164.

Museums have several uses in lifelong education, in particular in stimulating inventiveness and the desire for discovery and by affording a global and integrated view of ecosystems.

Hesburgh, Theodore M.; Miller, Paul A., and Wharton, Jr., Clifton R. *Patterns for Lifelong Learning*. San Francisco: Jossey Bass, 1973. 135 pp.

Part One presents the findings of the study "Continuing Education and the Future" conducted through the Centre for Continuing Education of the University of Notre Dame. Part Two discusses the relationship between continuing education and the academic community, the shaping of civic policy and new life styles in society. Part Three is the report of a task force charged with developing a definition of lifelong education and strategies for its implementation in institutions of higher learning.

Houghton, Vincent, and Richardson, Ken, eds. *Recurrent Education. A Plea for Lifelong Learning*. London: Ward Lock Educational / The Association for Recurrent Education, 1974. 137 pp.

This collection of 11 papers argues that recurrent education is much more than a paraphrase or amalgam of "education permanente", "continuing education", and "lifelong learning". It might represent a radical shift of paradigm in the field of education. This book attempts a theoretical underpinning for this concept and helps explain both its nature and implications.

Huberman, A. M. "Some Models of Adult Learning and Adult Change". Studies on Permanent Education No. 22/1974. Strasbourg: Council of Europe, 1974. 76 pp.

——— "Comment les adultes apprennent et évoluent". Etudes sur l'éducation permanente No. 22/1974. Strasbourg: Conseil de l'Europe, 1974. 90 pp.

Discusses the developmental factors which separate adults as learners from school age youth. These lead to a number of organising principles for continuing education, which in turn affect the choice of teaching methods and materials best suited to adult motivations and learning styles.

Husén, Torsten. *The Learning Society*. London: Methuen, 1974. 268 pp.

A collection of essays covering a wide array of educational topics and embracing the author's experiences in Sweden and on the international

scene. Divided into four sections: The School and Society; The Internationalisation of Education; Research and Innovation; The Future. The concept of lifelong education looks like becoming a fact of life for man's personal and professional survival. The implications of this for schooling: resolving the school vs work dichotomy, emphasising learning rather than teaching, etc. are discussed.

Institut de sciences pèdagogiques. *L'Education permanente en Roumanie*. Bucharest: Institut de sciences pedagogiques, Secteur de l'éducation permanente, 1974. 83 pp.

A collection of essays on aspects related to èducation permanente: adult education, aesthetic education, continuing professional education, etc.

Kyöstio, O. K. "The Changing Role of Schooling in Society". *International Review of Education* 18 (1972), no. 3. pp. 339-352.

Believing that we need radical changes to free ourselves from the traditional machinery in education, the author presents 5 futurological models of schooling so as to promote discussion on change in the organizational field.

"Life-Long Education and Asian Cultural Development". *Cultures* 1 (1974), no. 4. pp. 187-195.

"L'Education permanente et le développement culturel". *Cultures* 1 (1974), no. 4. pp. 195-203.

Since education in Asia should see its first task in the service of rural communities, it should incorporate traditional cultural patterns present in the community which formal educational structures reject or ignore. The organization of cultural activities would therefore help to promote life-long education in these cultures.

Lowe, John. "Recurrent Education". *Scottish Journal of Adult Education* 1 (Autumn 1973), no. 1. pp. 5-13.

The OECD concept of recurrent education overlaps with the larger concept of lifelong learning. The paper assesses how far developments in adult and further education in the United Kingdom are in line with these concepts.

Mann, John. *Learning to Be. The Education of Human Potential*. New York: The Free Press, 1972. 270 pp.

In the tradition of humanistic education, the author shows the classroom use of sensitivity and awareness techniques for promoting the personal growth of the individual. He describes 15 human functions such as sensory awareness, emotional expression, visualisation, empathy and meditation and relates methods for changing behaviour to particular functions.

M'Bow, Amadou Mahtar. "Democratization, Regeneration and Lifelong Education". *Unesco Chronicle* 20 (July-August 1974), no. 7-8. pp. 252-257.

—— "Démocratisation, rénovation et éducation permanente". *Chronique de l'Unesco* 20 (1974), no. 7-8. pp. 268-273.

An account of the 1975-1976 draft programme of the Education Sector of UNESCO. One of the four main objectives for this period is lifelong education, a framework which gives form and meaning to the activities of the various divisions at UNESCO Headquarters and other related agencies such as the Regional Offices, International Bureau of Education and the Unesco Institute, Hamburg.

Müller-Wolf, H.-M. "Motivational and Emotional Correlates of Lifelong Learning - The Impact of Primary and Secondary Socialisation". *Scientia Paedagogica Experimentalis* 11 (1974), no. 1. pp. 67-94.

Describes the objectives, methodology and results of a project using a representative sample of 4th grade pupils in Hamburg, Federal Republic of Germany, on the relationships between teacher or parent behaviour and motivation for lifelong learning, achievement motivation and emotional stability.

Munroe, David. "Case Study on Alternative University Structures in Canada". Doc. ED/WS/409. Paris: UNESCO, 1973. 86 pp.

The first section of this paper deals with the concepts of Canadian higher education in their cultural and geographical settings. The second describes some of the experiments. The final section analyses the movement for alternative structures. It concludes with a description of future trends.

OECD. *Recurrent Education: A Strategy for Lifelong Learning*. Paris: Centre for Educational Research and Innovation, OECD, 1973. 92 pp.

OCDE. *L'Education récurrente: une stratégie pour une formation continue*. Paris: Centre pour la Recherche et l'Innovation dans l'Enseignement, OCDE, 1973. 99 pp.

Recurrent education is based on the alternation of education with work, leisure and retirement and is presented as a substitute to the current ever-lengthening period of education for youth. This report describes a long-term planning strategy for recurrent education as well as implications for short and medium-term planning. It underlines the fact that acceptance of the concept has important consequences for social and economic policies.

Ohliger, John. "Is Lifelong Adult Education a Guarantee of Permanent Inadequacy?" *Convergence* 7 (1974), no. 2. pp. 47-59.

Distinguishes between a true and a false adult education. "False" adult education manifests itself through its mandatory nature and increasing institutionalisation. Under the guise of lifelong education, the Faure report proposes technocratic control via educational media. The article pleads for an alternative conception of learning and knowledge as proposed by Illich and Freire so as to free human beings now and create a just society in the future.

Patel, Vajubhai. "Teacher Preparation in Accordance with the Principles of Lifelong Education. An Experimental Study". *Quest in Education* 11 (January 1974), No. 1. pp. 51-63.

A plan for the experimental-cum-developmental study on teacher preparation and lifelong education based at the Gandhi Shikshan Bhavan College of Education, Bombay, India. This study is a part of the international cooperative project on teacher preparation in accordance with the principles of lifelong education sponsored by the Unesco Institute, Hamburg.

Platt, William J. "The Faure Report. A Turning Point in Educational Planning". Presented at "Science and Man in the Americas". Technical Symposium No. 15, Educational Planning, AAAS and CONACYT. Mexico City: 29 June 1973. 22 pp.

At this turning point in education, planning must contribute to needed mutation and reform. The process of planning itself can be as important as the substance. Experimentation must include new patterns of participation by representatives of all those who hold a stake in education.

Raffestin, André. *De l'orientation à l'éducation permanente*. Paris: Castermann, 1972. 165 pp.

The aim of this book is to help young people, parents, teachers and educationists in general to better understand the role of orientation, which far from assigning definitive paths to individuals, must be understood as something continuous and, consequently, only be practised within a framework of education permanente.

Rée, Harry. *Educator Extraordinary. The Life and Achievement of Henry Morris*. London: Longman, 1973. 163 pp.

The biography of Henry Morris, Chief Education Officer of Cambridgeshire, England, 1922-1954 and creator of the Community School and the Village College. Advocate of permanent education to be provided for the community by the community.

Richmond, Kenneth W. *Education and Schooling*. London: Methuen, 1975. 211 pp.

The theory of education outlined in this book conceives of the learner as the controlling agent in a network of educational resources and of education as a lifelong process. It argues for a wider definition of education than schooling, as one that recognises the validity of several skills acquired outside the classroom.

Richmond, Kenneth W. "Lifelong Education". *British Book News* (July 1973), pp. 420-427.

Makes a plea for a concept of education as a continuous process that begins at birth and ends only in death. Education will be equated with life and the distinction between formal and informal education having become blurred, it will become much more a lifetime activity.

Schade, Gisela. "Les femmes et l'éducation récurrente". *Education permanente* (Nov.-Dec. 1973), no. 21. pp. 7-33.

Summarises the reasons behind the increasing participation of women in education in general and in employment. Describes in detail the factors

responsible for the provision of recurrent education and women's demand for it. After examining some cost-benefit analyses of recurrent education for women, it proposes that policies for women's education should be based on emancipatory and not economic goals.

Schwartz, Bertrand; Roussel, Marie-Pierre, and Migayrou, Michel. "De la cohérence en matière éducative". *Education permanente* (1973), no. 20. pp. 7-13.

This paper treats some of the ideas that have been developed by B. Schwartz in *L'Education demain*: education must be based on the two perspectives of equality of opportunity and "éducation permanente". The latter demands an adult who is both motivated and capable of learning independently. The paper describes practices in primary education which will further these aims.

Simpson, J. A. "Permanent Education and Cultural Development". *Education and Culture* (Council for Cultural Cooperation, Council of Europe) (Summer 1973), no. 22. pp. 39-45.

——— "Education permanente et développement culturel". *Education et Culture* (Conseil de la Coopération culturelle du Conseil de l'Europe) (Eté 1973), no. 22. pp. 39-45.

Explains the concept of cultural development which, together with permanent education, has been a focus of the work of the Council's Committee for Out-of-School Education and Cultural Development.

Spaulding, Seth. "Life-Long Education: A Modest Model for Planning and Research". *Comparative Education* 10 (June 1974), no. 2. pp. 101-113.

Describes six possible models that may contribute to a process-oriented approach to looking at lifelong educational services in a country. The models are ranged along the formal - non-formal - informal dimension. The article also discusses the technical, social, legal and political implications of each of these models.

Striner, Herbert E. *Continuing Education as a National Capital Investment*. Kalamazoo, Mich.: W. E. Upjohn Institute for Employment Research, 1971. 118 pp.

This US author attempts to show how three European countries (Denmark, France, and West Germany) have taken steps to deal with the problems of economic growth in advanced industrial societies by reconceptualizing the role of adult education. His thesis is that the continuing education, training and retraining of the labour force is a capital investment on which economic progress depends.

Thomas, Alan M., and Diamond, Naomi. *Changes in Secondary Education and their Implications for Continuing Education in Canada*. Paris: UNESCO/IBE, 1973. 26 pp.

——— *Les changements dans l'enseignement secondaire et leurs implications pour l'éducation permanente au Canada*. Paris: UNESCO/BIE, 1973. 34 pp.

Case study of various innovations in secondary education in Canada that appear to be relevant to the emergence of operating systems of continuing education.

Tiphaigne, Chantal. "25 Years of Cultural Activities - Whither Europe?" *Education and Culture* (Review of the Council for Cultural Cooperation of the Council of Europe) (Spring 1974), no. 24. pp. 34-37.

——— "25 années d'activités culturelles - où va l'Europe?" *Education et Culture* (Revue du Conseil de la Coopération culturelle du Conseil de l'Europe) (Printemps 1974), no. 24. pp. 34-37.

Describes the work of the Council for Cultural Cooperation in the fields of permanent education and lifelong cultural self-improvement.

Toffler, Alvin, ed. *Learning for Tomorrow. The Role of the Future in Education.* New York: Random House, 1974. 421 pp.

Edited by the author of *Future Shock*, this is a collection of essays by 18 leading psychologists, educators, futurists, sociologists, psychiatrists and natural scientists on the ways in which the notion of future time is dea't with in schools and universities. All agree that today's educational system is too past and present-bound and show how action-learning, values clarification, racial and sexual equality together with educat'onal innovations like games and simulations are among the strategies that should be employed so that education can keep pace with technological and social change.

Tricot, Michel. *De l'Instruction publique à l'Education permanente.* Paris: Tema-éditions, 1973. 180 pp.

This is the history of the French League of Education which was associated in the last century with the introduction of free, compulsory, secular public instruction. The concept of éducation permanente has today given a new dimension to its objectives.

Vilain, M. "Démocratisation des études et éducation permanente". *Education. Tribune libre d'information et des discussions pédagogiques* (Belgique) (1974), no. 145. pp. 23-25.

Technocratic and democratic approaches to education permanente are radically different. The former confines education to its instrumental aspects, the latter is a comprehensive view, embracing instrumental as well as local and global cultural aspects.

II. BIBLIOGRAPHIES

Dave, R. H., and Stoerling, N. *Lifelong Education and the School. Abstracts and Bibliography. L'Education permanente et l'école. Extraits et bibliographie.* Hamburg: Unesco Institute for Education, 1973. 154 pp.

A by-product of an exploratory study on Lifelong Education and the School conducted by the Unesco Institute in 1972-73. Contains abstracts of 20 publications on lifelong education and a bibliography comprising over 350 titles in English and French.

Giere, Ursula. "Lifelong Education". Bibliography. Hamburg: Unesco Institute for Education, 1973 ff. (periodical list). Mimeographed.

A multi-lingual bibliography of irregular periodicity prepared by the Documentation Centre of the Unesco Institute for Education and sent free of charge to interested individuals and institutions.

Giere, Ursula. "Selected Bibliography". *International Review of Education* 20 (1974), no. 4. pp. 553-560.

Restricted to the most recent publications in English, French and German and to those that are concerned with the implications of lifelong education for school education.

Lescar, Léon. *Essai de bibliographie générale sur l'éducation permanente.* 1. Volet culturel: De l'éducation populaire à l'éducation permanente (560 titres). Paris: Institut National de Recherche et de Documentation Pédagogiques, 1972. 113 pp.

The first volume of a comprehensive French bibliography, this is devoted to the cultural aspect of éducation permanente: education seen as a whole but exterior to professional life and without a direct connection to it. Vol. 2 will concentrate on the professional aspect of éducation permanente.

Richard, Pierre et Paquet, Pierre. *L'Education permanente et ses concepts périphériques. Recherches documentaires.* Paris: Editions Cujas, 1973. 448 pp.

An interdisciplinary bibliography with 5,564 French entries, divided into 16 sections under the three headings: Europe and the western world; Third world; Methodologies and Technologies.

UNESCO. *Bibliographie sur l'éducation permanente.* (ED/WS/359/ Rev 1). Paris: UNESCO, 1973. 47 pp. Mimeographed.

A select bibliography of publications in many languages on lifelong education. 364 entries divided according to: 1. Reports of Seminars and Conferences. 2. Documents and Publications of UNESCO. 3. Documents and Publications of the Council of Europe. 4. Other Studies. 5. Articles in Journals. 6. Bibliographies and Journals on Education permanente.

III. SPECIAL ISSUES OF JOURNALS

CRE-Information (January 1974), no. 25. "Recurrent Education". Reports of the 27th CRE Conference.

This issue of the quarterly journal published by the Standing Conference of Rectors and Vice-Chancellors of the European Universities (CRE) is devoted to the role of the university in lifelong education.

Education News 14 (Feb. 1974), no. 7. Woden, Australia: Department of Education. Ed. by Mary T. Doolan.

Most of the articles in this issue are on lifelong education and have been written by participants at the National Conference on Lifelong Education organised by the Australian Association of Adult Education in 1973.

International Review of Education 20 (1974), no. 4. "Lifelong Education and Learning Strategies". Den Haag: Nijhoff. Ed. by R. H. Dave and P. Lengrand.

Divided into main articles, communications and book reviews, this special issue deals with vital questions such as changing educational goals, a new emphasis on the learner and learning styles, potentialities and limitations of learning media and materials, and reorientation of teacher education in the framework of lifelong learning. It also presents several cases of application of different elements of lifelong education in both developed and developing countries.

Paideia 3 (1973). Special issue on "Renewal of Pedagogy". Warsaw: Committee of Educational Sciences of the Polish Academy of Sciences. Chief Editor: B. Suchodolski.

The office of the International Association for the Advancement of Educational Research launched a study on the present situation of education, research and directions for its reorientation. This special issue consists of reports on the renewal of education submitted by members of AISE and outside specialists.